A DEMONSTRATION OF THE MESSIAS.

In which the truth of the

CHRISTIAN RELIGION

is proved especially against

The Jews.

PART I.

By *Richard Kidder.*

AUGUSTIN. *Epistol.* VOLUSIANO.

Venit Christus; complentur in ejus Ortu, Vita, Dictis, Factis, Passionibus, Morte, Resurrectione, Ascensione, omnia Præconia Prophetarum.

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To the Right Reverend Father in God *Henry* Lord Biſhop of *London*, one of the Lords of His MAJESTY's moſt honourable Privy Council.

My LORD,

THE *following Diſcourſe, ſuch as it is, I do with all humility preſent to your Lordſhip. The argument it treats of commends it ſelf, and challengeth regard from all the Diſciples of* Jeſus. *The deſign of it is to prove our* Jeſus *to be the* Meſſias. *This is a truth of the greateſt moment, and as ſuch was much inſiſted upon by the firſt preachers of the Chriſtian Religion,*

and deſervedly placed in our ancient Creed in the head of the other Articles of our Chriſtian faith, and next after the Article in which we own the belief of a God. And whatever defects there may be found in the following Tract yet, as I am certain that I have choſen a moſt excellent Subject, ſo I have purſued it with a ſincere and honeſt intention.

If any ſhould find fault with this well-meant *Diſcourſe, and* condemn *me even for that for which I am not able ſo much as to* accuſe *my ſelf, it ſhall be ſo far from creating me any trouble that it will not* ſurprize *me as any thing that is* new *and* ſtrange *is wont to do. Whatever my* miſtake *or my* faults *may be, I ſhall be ſo far from being* pertinacious *in either of them, that no man ſhall be more welcome to me than he,*

he, who ſhall aſſiſt me in diſcharging me from them. Nor do I deſire to live any longer in this world than whiles I am diſpoſed both to find *the truth and to* follow *it.*

I think my ſelf more eſpecially obliged to give your Lordſhip an account how I ſpend my time. And that conſideration moved me to prefix your Lordſhip's name to this following Diſcourſe. But that was not the onely motive which induced me to it. All that have the honour to know your Lirdſhip have great cauſe to bleſs God for you. The Clergy of this great City are very ſenſible of their happineſs. They look upon your Lordſhip as a great Bleſſing, and a good preſage. The Jews have a ſaying in their books, that when the Shepherd is angry with the ſheep he placeth over them a blind guide. *Thoſe who are un-*

der your Lordſhip's care juſtly look upon you as beſtowed upon them as a token for good; they think themſelves favoured greatly, in your Lordſhip, by the great Biſhop and Shepherd of their Souls. I was willing to take this opportunity of teſtifying my moſt unfeigned thankfulneſs to God for your Lordſhip. That God would long preſerve your Lordſhip, and aſſiſt and proſper your endeavours for the good of his Church; that he would pour upon you the bleſſings of this life and preſerve you to the unſpeakable glory of the next, is the moſt hearty Prayer of,

My LORD,

Your Lordſhip's moſt dutifull

and obedient Servant,

Richard Kidder.

The

THE

PREFACE.

IT is ſaid of our bleſſed Saviour, upon his healing a withered hand (when the *Jews watched him, whether he would heal on the Sabbath-day, that they might accuſe him*) that he *looked round about on them with anger, being grieved for the hardneſs of their hearts* (Mark 3. v. 5.) He looked on them with *anger*, and with *compaſſion* at the ſame time. Thus have all the ſincere Diſciples of *Jeſus* been affected towards that people ever ſince our Saviour's time, and very fit it is that they ſhould imitate their great Lord and Maſter. He that loves his Lord, and his holy Religion cannot but be moved

with ſome degree of anger when he conſiders how that people perſecuted *Jeſus* and his followers, and have ever ſhewed an unplacable hatred againſt the incomparable Religion which they planted in the world. They do in their books, which we have in our hands, reproach our Bleſſed Saviour; and with great bitterneſs diſparage and calumniate thoſe holy writers, which give us an account of our Saviour's birth, of his life and Doctrine; and theſe practices of theirs have been an occaſion of many evils which have befallen them, and have drawn upon them the *anger* of the Chriſtian States or Kingdoms where they have lived. Nor is it ſtrange at all that Chriſtians ſhould be moved with ſome degree of indignation againſt thoſe men who *Scoff* at that *Jeſus* whom they worſhip.

But how excuſable ſoever this indignation be, yet it ought to be attended with *pity* and *compaſſion.* This we may learn from the example of *Jeſus*, who was grieved for the hardneſs of their heart and did to the laſt breath pray for theſe men who had no pity or com-

compaſſion upon him. And the *Apoſtle* of the *Gentiles*, who had been greatly perſecuted by the *Jews*, was ſo far from being unconcerned for them that he moſt ſolemnly profeſſeth that he had *great heavineſs* and *continual ſorrow in his heart* upon their account. And ſo great was his charity that he could *wiſh himſelf accurſed from Chriſt* for their ſakes, (*Rom.*9. 1, 2, 3.)

And whatever opinion Chriſtians may have entertained, concerning the converſion of the nation of the *Jews*, it muſt be granted that it is our duty to doe all we can toward the gaining ſo good an end. And whatever is done to this purpoſe, by any Chriſtian States, or particular Perſons, however it may *miſs* of its deſired *effect* will not *fail* of a *reward*. It is very well known where the *Jews* are obliged to hear the Sermons or Lectures of the *Chriſtians*: And there are thoſe charitable perſons in the Church who would much rejoice to find them under the ſame obligation in other *States* and Chriſtian *Kingdoms* alſo. A lecture for this very end and purpoſe might have good effects: For though

though it be not effectual where it is used, yet it is no hard thing to assign very considerable reasons how that comes to pass. Thus much is certain that if we would gain the *Jews* it will become us to doe all in our power to that purpose: And though some men have other obligations yet every Christian is obliged, in his dealings with them, to use them with great humanity, to trade with them with exact Justice and simplicity, and to adorn our Religion by an exemplary life and conversation.

For the following discourse, I am to acquaint the Reader that I do not send it abroad as a just Tract designed onely against the *Jews*. Had this been my design I should have taken other Methods. I intended the advantage of the Christian Reader also; and hope that the younger among them may receive some benefit thereby. It is our common Christianity which I here defend; and I have attempted to explain some difficult places of the holy Writ which have been perverted by some men, and scoffed at by others. In all that I have done I have sincerely

cerely purſued after truth; if I have any where miſtaken I ſhall moſt readily and thankfully hearken to him who ſhall ſhew me my Error.

I do intend a ſecond part, in which I deſign to examine the objections which we find in the *Jewiſh* writers againſt the truth which I have defended in this firſt, and againſt the Religion which *Jeſus* taught. I ſhall in that particularly conſider their pretenſes for their unbelief: And they are ſuch as theſe, *viz.* That their law is of perpetual obligation; that the promiſe of the *Meſſias* was conditional, and the time of his coming not fixed; that there are ſome Prophecies relating to the *Meſſias* and his times not fulfilled in *Jeſus*, &c.

I do very well know that there are in the Church of *England* a great number of men who are better fitted for ſuch an undertaking than I am: I ſhould be ſo far from eſteeming it a diſappointment if any of them would prevent me, in what I deſign farther, that it would

would be matter of rejoycing to me. And if what I have done already may be but an occaſion to excite ſome other perſon to doe better, I ſhall think my time well ſpent, and be very well content that what I have here offered ſhould be laid aſide or overlooked.

The

The Contents of the ſeveral Chapters contained in this Book.

CHAP. I.

Of the name Jeſus: *That this name by which our Saviour was called, and diſtinguiſhed from other men is no objection againſt the Prediction.* Iſa. 7. 14. *The importance of the name* Jeſus. *In what ſenſe our Lord is ſaid to be a Saviour. His Salvation compared with the deliverances mentioned in the Old Teſtament. Of the word* Chriſt. *Of anointing things and perſons, and the deſign of it. Of the anointing of* Jeſus. *Some account of the Jewiſh conſtitutions* about anointing with their holy Oil. pag. 5, 6.

CHAP. II.

It is agreed between Jews and Chriſtians [I.] *That there was a* Meſſias *promiſed; and* [II.] *That there was ſuch a perſon as our* Jeſus; *and* [III.] *That there was at that time when* Jeſus *lived a general expectation of the* Meſſias.

sias. *That hence it was that there appeared so many Impostours about that time. An account of some of them from* Josephus. *Of the promises of the* Messias, *and the gradual revealing of them. A Passage in* Maimon. *concerning the Afternoon-Prayer misrepresented by a late learned writer. Several particulars relating to the* Messias *predicted.* pag. 42.

CHAP. III.

Of the birth of Jesus. *Of his lineage and kindred. Of the place of his birth. The seeming difference in the account of* Bethlehem *by the Prophet* Micah *and St.* Matthew *reconciled. Of his being born of a Virgin. A particular explication of* 1. Tim. 2. 15. She shall be saved in Child-bearing. *The time of his birth agreed with the predictions, and general expectation of some great Person. Several testimonies to this purpose. The miserable shifts and evasions of the Jews.* pag. 58.

CHAP. IV.

That the Messias *was to be a* Prophet, *Deut.* 18. *v.* 18. *considered. That our* Jesus

Jesus *was a* Prophet *like unto* Moses, *shewed in sundry particulars. That the* Messias *was to converse much in* Galilee *according to the prediction,* Isa. 9. 1, 2, 3. *That place more particularly considered. That our* Jesus *did so. Several other Characters of the* Messias *belonged to* Jesus. *That the* Messias, *as was predicted, was to doe stupendious works.* pag. 87.

CHAP. V.

The works of Jesus, *Mat.* 11. 4, 5. *considered. Of the miracles which* Jesus *did. The vanity of the Jews in attempting to disparage them. The opinion of* Maimonides, *that the* Messias *would not work miracles considered; and the Authour of* Tractatus Theolog. Polit. *What a* Miracle *imports. That the* Messias *was to work miracles proved against* Maimonides. *That they are a good argument of the truth of a Doctrine. That* Jesus *did work true miracles. This proved at large.* pag. 105, 106.

CHAP. VI.

The Miracles which Jesus *did compared with those which were really wrought*

by the hands of Moſes; *with the pretended ones of the Church of* Rome; *and with thoſe ſtoried of* Apollonius Tyanæus *and ſome other Heathens: Of the ſufficient aſſurance which we have that* Jeſus *did thoſe works which are reoprted of him.* pag. 161.

CHAP. VII.

That the Meſſias, *according to the predictions of him, was to ſuffer. This proved againſt the* Jews. *Of the vanity of their twofold* Meſſias *the Son of* Joſeph, *and the Son of* David. *The reaſon why the* Jews *make uſe of this pretence. That* Jeſus *did ſuffer. That he ſuffered thoſe things which the* Meſſias *was to ſuffer,* Luk. 24. 26, 46. *and Act.* 3. 18. *conſidered.* Zech. 9. 9. *to be underſtood of the* Meſſias, *this proved againſt the* Jews *at large. Of the kind of* Chriſt's *death. Crucifixion was none of the* Jewiſh *capital puniſhments. Of the* Brazen *Serpent,* Numb. 21. St. *John* ch. 3. 14. *conſidered. The* Jewiſh *Writers acknowledge that the brazen Serpent was ſymbolical, and ſpiritually to be underſtood. Of the time when* Jeſus *ſuffered, that it did exactly agree with the type of the*

the ſufferings of the Meſſias: *A large digreſſion concerning this matter.* Exod. 12. 6. *conſidered:* Caſtalio *juſtly cenſured for his ill rendring that place. Of the two Evenings among the* Jews. *The ground we have for it in the Scriptures. The teſtimony of* R. Solomon. *Of the practice of the* Jewiſh *Nation, as to the time of offering their evening Sacrifice, and the Paſſeover. This ſhewed from their beſt Authours. An objection from* Deut. 16. v. 6. *anſwered.* Jeſus *died at that time when the* Paſchal *Lamb was to be ſlain. Of the place and many other particulars relating to the ſufferings of* Jeſus. *Of the great cauſes and reaſons of the ſufferings of* Jeſus. *Of the Burial of* Jeſus. pag. 191, 192.

CHAP. VIII.

Of the Reſurrection of Jeſus. *That we have ſufficient evidence that* Jeſus *did riſe from the dead. That we have the moſt unexceptionable humane Teſtimony. Why the ſame number of men are called the* eleven *and the* twelve *elſewhere, when they were but* Ten? *John* 21. 14. *Explained. This confirmed by the Teſtimony of an* Angel *and*

by Divine *Teſtimony. That* Jeſus *removed all cauſe of doubting of the truth of his Reſurrection: That there were a ſelect number of Men choſen to be witneſſes of the Reſurrection of* Jeſus. *That theſe witneſſes, as alſo the Evangeliſts are worthy of belief. That it was foretold that the* Meſſias *ſhould riſe from the dead. The words* (*Pſ.* 11. 5.) This day have I begotten thee, *are juſtly applied to this matter: This proved againſt the* Jews *at large. That* Jeſus *roſe from the dead is an undeniable proof that he is the* Meſſias; *and of the greateſt importance to us. Of the time when* Jeſus *roſe from the dead. Why on the* third day? *And how he could be ſaid to riſe on the third day who was but one whole day in the Sepulchre; and how this agrees with Matt.* 12. 40. *where* Jeſus *ſaid he ſhould* be three days and three nights in the heart of the Earth? *The third day on which* Jeſus *roſe conſidered as the firſt day of the Week.* pag. 264, 265.

CHAP. IX.

Of the Aſcenſion of Jeſus *into Heaven. That the* Meſſias *was to aſcend thither. This proved from* Pſalm 68. 18. *which is*

is justly applied to this matter by St. Paul, *Eph.* 4. 8. *Psalm* 110. 1. *considered. The* Jews *grant that Psalm to belong to the* Messias. *An eminent type of* Christ's *ascension. That* Jesus *did ascend into Heaven. There were eye-witnesses of it. Of the distance of forty days between his Resurrection and Ascension. That* Christ *is not a* Metaphorical Priest, *shewed against the followers of* Socinus. *That this ascension into Heaven was typified by the High Priest's entring into the Holy of Holies. That the Authour of the Epistle to the* Hebrews *does* (*ch.* 9. 24. *and elsewhere*) *infer this from the avowed principles of the* Jewish *Writers. That the High Priest was an eminent type of the divine* λόγος *is acknowledged by* Philo. *Three remarkable places of that Authour to this purpose. That the Sanctuary was a representation of the Universe, and the Holy of Holies of the highest Heavens proved at large from the Modern* Jewish *Writers, and from the more Ancient. Of the Veil of the Temple which rent when our Saviour suffered :* Mat. 27. 51. *What* Veil *that was, and what was imported by the renting of it. Of the effects which followed upon the ex-*

altation of Jeſus. Of the miraculous gift of the Holy Ghoſt on the day of Pentecoſt. *That that gift was an argument that* Jeſus *was a true Prophet, and that he had that power which he had profeſſed to be given to him. Of the ſucceſs of the Religion of* Jeſus *in the world. Succeſs barely conſidered is no good argument of a good Cauſe, and truth of a Religion: yet the ſucceſs of the Chriſtian Doctrine, is a good argument of it's truth; if it be conſidered what the Authour and firſt Preachers of this doctrine were, and what is the nature of the Doctrine it ſelf, and after what manner it did prevail.* pag. 305, 306, 307.

CHAP. X.

What was predicted of the Meſſias *was fulfilled in our* Jeſus. *This appeared in the birth of* Jeſus, *in his* Office, *and* Character, *in his* Works, *in his* Sufferings *and* Reſurrection, *and the* ſpreading *of his* doctrine. *The adoreable providence of God in bringing Events to paſs. This ſhewed in very many particulars. This is a farther proof that* Jeſus *is the* Chriſt. pag. 376.

CHAP.

CHAP. XI.

The Christian *Religion more Excellent than that given by* Moſes, *and conſequently the beſt in the World. The* Pagan *Religion not worthy of regard. The wiſer Heathens guilty of great inconſiſtencies and evil Principles. The* Stoicks *upon ſundry accounts very blameable. The Law given by* Moſes *came from God; in what ſenſe it was a perfect Law. It was not unalterable. A general diſtribution of the Precepts of that Law. The defects of it.* (I) *As a rule of life: Many of its Precepts not good in their own Nature; They obliged the* Jews *onely, and were annexed to their Land, or ſome part of it: Many of them* Political. (II) *The reward annexed to the Obedience of that Law was but Temporal.* (III) *It was not attended with the promiſe of Divine aſſiſtance.* (IV) *Nor was there that hope of pardon which was afterward given in the Goſpel. The Sacrifices allowed to that purpoſe very defective: This ſhewed at large. For ſome ſins no Sacrifice was allowed; Sacrifices were not*

not pleasing to God of their own Nature; The Expiation did not depend upon the value of the oblation; He that brought an Expiatory sacrifice was not allowed to eat any part of it; The repetition of the Sacrifices another Argument of their weakness; In some cases the Sacrifice was but one of those things required in order to pardon; The Legal Sacrifices were not designed to continue for ever. That the defects of the Law of Moses *are supplied in the Christian Religion: Of the excellent Precepts of the Christian Religion; Of the promise of Eternal life therein clearly revealed, and of the great moment of it; Of the Divine assistance attending this Religion; Of the assurance of pardon from the Christian Religion, and the sure foundation which it lays for the quieting the Consciences of Men. The usefulness of the foregoing discourse: A more particular inquiry into the great Ends or Causes for which the Law of* Moses *was given. The Conclusion of this Discourse.* pag. 394, 395.

THE

THE INTRODUCTION.

I Do intend with God's aſſiſtance, in the enſuing Diſcourſe, to prove that our *Jeſus* is the *Chriſt*: And ſhall by way of introduction to this weighty Argument reflect ſomething upon the words of St. *Peter* to the *Jews*, *Act.* 2. 36. And for the better underſtanding thoſe words it is to be remembred that our *Jeſus*, before he left his Diſciples, promiſed them the preſence and the aid of the Holy Ghoſt: and a little before his Aſcenſion into Heaven, *he commanded them that they ſhould not depart from Jeruſalem but wait for the promiſe of the Father, which* (ſaith he) *ye have heard of me*, Act. 2. 4.

Nor did our Saviour fail to make good his promiſe; but when the day of Pentecoſt was fully come, they are filled with the Holy Ghoſt, and ſpake with divers tongues as the Spirit gave

them utterance. This happened at *Jeruſalem* at a great ſolemnity, and at a time when the devout and religious of ſeveral Nations were together in the City, who heard the Apoſtles ſpeak in the language of their ſeveral Countries, the wonderfull works of God. *And they were all amazed, and were in a doubt, ſaying one to another, what meaneth this?* v. 12. And there were among the reſt very evil men that were ſo malicious as to mock and ſay, *theſe men are full of new wine.* v. 13.

This calumny St. *Peter* diſproves, and lets them know that they ſpake by the power of the Holy Ghoſt. And then he preaches to them the reſurrection and aſcenſion of *Jeſus*, who was approved of God by miracles and wonders and ſigns: And he gives them to underſtand, that as this *Jeſus* had received of the father the promiſe of the Holy Ghoſt, ſo he had alſo now beſtowed this Holy Ghoſt upon them, the effect of which gift they ſaw and heard: And thereupon concludes (as well he might) that he is the *Meſſias* that was promiſed. *Therefore let all the Houſe of* Iſrael *know aſſuredly, that God hath made that ſame Jeſus whom ye have crucified,*

crucified, both Lord and Christ, Act. 11. 36.

Before I proceed I shall take notice of the word ἐποίησε: God hath *made* that same *Jesus*: That is, says *Chrysostome* κατέστησεν, he hath ordained or appointed *Jesus* to be Lord and Christ. And the Greek word will well bear this sense as well as the Hebrew עשה: Thus it is said of our Saviour (*Mar.* 3. 14.) ἐποίησε δώδεκα, *i.e.* he *made* twelve, or, *ordained* twelve, as we translate it well. He chose twelve says the *Syriac* version. Again *Gen.* 41. 34. יעשה פרעה וגו׳ Καὶ ποιησάτω Φαραὼ καὶ καταστησάτω, As the LXXII render it. That is, let *Pharaoh make and appoint Officers*; and not as we have rendred it, *Let* Pharaoh *do this*, and let him appoint. Again, *It is the Lord that advanced* Moses *and* Aaron (*or made*) *as it is in the margent of* 1 Sam. 12. 6.

And we usually speak after this manner: when men are advanced to dignity and office they are said to be *made* what they are afterwards called. To make a *Consul*, a *Captain*, or *General*, signifies no more than to appoint them and raise them to those dignities and offices.

So that the meaning of these words is as if the Apostle had said, let all the

Iſraelites therefore be aſſured of this great and very evident truth, that that *Jeſus*, whom the Jews have Crucified, is by God the Father (who hath raiſed him from the dead, and taken him up to his right hand) conſtituted and appointed head of the Church, and inſtated in the Kingly office of the *Meſſiah*.

That *Jeſus* is the Chriſt or *Meſſiah* that was foretold is that which the Apoſtle would have the Jews be aſſured of: And this was the Doctrine, which the firſt preachers of Chriſtian Religion did mainly inſiſt upon: It being not onely an article of the Chriſtian faith, but ſuch an one as is the foundation of the reſt. *Who is a Liar*, ſays St. John, *but he that denieth that Jeſus is the Chriſt?* (1 Joh. 2. 22.) We read that *Saul confounded the Jews which were at* Damaſcus *proving that this is very Chriſt*, Act. 9. 22. He preacheth the ſame Doctrine at *Theſſalonica*, Acts 17. 3. And at *Corinth*, Acts 18. 5. And of *Apollos* we read that he *mightily convinced the Jews*, and that *publickly, ſhewing by the Scriptures that Jeſus was Chriſt*, v. 28.

A DEMONSTRATION OF THE MESSIAS.

CHAP. I.

The CONTENTS.

Of the name Jesus: *That this name by which our Saviour was called, and distinguished from other men is no objection against the Prediction,* Isa. 7. 14. *The importance of the name* Jesus. *In what sense our Lord is said to be a Saviour. His Salvation compared with the deliverances mentioned in the Old Testament. Of the word* Christ. *Of anointing things and persons, and the*

deſign of it. Of the anointing of Jeſus. *Some account of the Jewiſh conſtitutions* about anointing with their holy Oil.

BEfore I proceed to ſhew that *Jeſus* is the *Chriſt* I ſhall ſhew what is meant by *Jeſus*, what by *Chriſt*.

Jeſus was the name by which our Lord was commonly known among men; the name which *Joſeph* his reputed Father gave him, *Matt*, 1. *v.* 25. And it was given him at his Circumciſion, *Luk.* 2. 21. And that too not without the particular command of the Angel of God. This was the name by which he was called commonly by thoſe that ſpake of him. Thus he that was reſtored to Sight ſaid, *A man that is called Jeſus made clay*, &c. Joh. 9. 11. This was a name in uſe among the Jewiſh people, and a name which others had as well as our *Jeſus*; and we have mention of ſeveral men to whom that name was given, *Col.* 4. 11. *Heb.* 4. 8. And the Jewiſh Writers mention him by the name *Jeſus*; indeed they call him by the word ישו but not ישוע; They

They cut off the laſt letter, as *Elias Levita* tells us, becauſe they do not acknowledge him to be a Saviour. But yet they do not deny that he was known and commonly called by the name *Jeſus* which he received at his Circumciſion. Eli. Levit. Thisbit. *p.* 151.

It is true indeed it was foretold that a Virgin ſhould bring forth a Son, and 'tis ſaid *they ſhall call his name Emmanuel*, Matt. 1. 23. That theſe words are meant of our Saviour is alſo undeniable. And though the Jew object againſt us from this place that either the words were never meant of our Saviour, as the Evangeliſt will have them, or that they were never verifyed in him; becauſe he was called by the name *Jeſus*, and not *Emmanuel*; though, I ſay, they may thus object, yet they do but trifle in it.

For, if they look into their Prophets, they will find, that being *called*, or *called* by ſuch a *name*, does not infer that the thing or perſon ſo to be called ſhall be commonly known by that name, as a man is by the name by which he is known and diſtinguiſhed from other men. 'Tis enough that they ſhall be that which they are called, Orig. *contra* Celſ. *l.* 1.

and that what is foretold ſhall truly belong to them; as will appear from the following places, [*Iſa.* 1. 26. 60. 14. 62. 4. *Jer.* 3. 17. *Ezek.* 48. 35. *Zech.* 8. 3. There are many things ſaid of our Saviour which ſerve to deſcribe his office, and acquaint us with his perfections and relation, and were never intended for his name, by which he was to be known among men. *His name ſhall be called wonderfull, Counſellor, the mighty God, the everlaſting Father, the Prince of Peace,* Iſa. 9. 6. That is, the *Meſſiah* ſhall *be* all this, though not commonly known and *called* by theſe names.

Theophylact. *in* Matt. 1. *v.* 23.

For the word *Jeſus*, if we conſider its Hebrew Original, it ſignifies a Saviour; And for that reaſon this name was given to our Lord becauſe he was to *ſave his people from their ſins*, Mat. 1. 21. And the Angel tells the Shepherds, *unto you is born this day in the City of* David *a Saviour*, Luk. 2. 11. And the Apoſtle ſays no leſs when he ſays, *God hath raiſed up unto* Iſrael *a Saviour Jeſus*, Act. 13. 23. This word Saviour imports very much, and is very agreeable to the great deſign of our Lord's appearing. *Lactantius* obſerves that the name

Lactan. *Inſtitut. l.* 1. *c.* 11.

Jupiter,

Jupiter, that the heathen gave their God, was unbecoming a Deity. For *Jupiter* being no more but *Juvans pater*, an helping father, it was a term of diminution. For one man may help another: And 'tis no great matter to help; but to ſave and deliver imports much. *Non intelligit beneficia Divina, qui ſe tantummodo à Deo juvari putat*; He hath too mean and low an apprehenſion of the Divine benefits that thinks God does onely help him. This is to attribute too much to our ſelves and too little to God. He that helps me adds his ſtrength to mine, but he that ſaves ſhews his own power onely. We were without all help and hope too: Our Lord reſcued us, and ſaved us, we contributed nothing toward our deliverance. He is the Saviour of mankind: Our intire deliverance is to be aſcribed to him: And 'twill well become us to conſider how juſtly this name of *Jeſus* belongs to him, and to meditate awhile upon the greatneſs of that Salvation and deliverance which our Lord hath wrought for us.

Now our Lord might well be called *Jeſus*, a Saviour.

1. As

1. As he hath publiſhed and made known to us the Goſpel which is the power of God unto Salvation: Our Lord hath brought life and immortality to light, and hath ſhewed us the way to eternal life. There was no expreſs promiſe of eternal life in the law of *Moſes*: Temporal bleſſings were promiſed to the obedient, but they had no aſſurances given them of a glorious immortality. The way to this our Lord hath revealed plainly.

2. He procured this for us alſo, he bought it with no leſs price than his pretious bloud. And now we ſtand *reconciled to God by the death of his Son*, and then we may juſtly expect to be *ſaved by his life*, Rom. 5. 10.

3. He confers this Salvation upon us: He is ſet down at God's right hand and hath received all power in Heaven and Earth. God hath exalted him *with his right hand to be a Prince and a Saviour, to give repentance unto Iſraël, and forgiveneſs of Sins*, Act. 5. 31. We receive from him the power of his grace here, and juſtly expect from him the glorifying of our ſouls and bodies hereafter.

And it will well be worth our while to

to enter into a meditation of this Salvation and deliverance which our Lord hath wrought for us. And to that purpose let us compare it with those deliverances which were wrought of old for the people of the Jews. For those deliverances may well be called Salvations, and those men that were the instruments of them may be called Saviours; for so they are called in the Holy Scripture. [2 *King.* 13. 5. *Nehem.*9. 27. with the LXXII. *Judg.* 3. 9. 15.]

Among those Saviours there was one who was not onely an eminent type of our blessed Saviour, but who had the same name that was given our Saviour at his Circumcision; And that was *Joshua* the Son of *Nun*: For *Joshua* and *Jesus* are the same name, and *Joshua* is called *Jesus*, Heb.4.8. and ישוע *Neh.*8.17. 'Tis true indeed his name was *Hoshea*, and so he is called; but upon his being chosen to spy out or search the Land of *Canaan*, *Moses* changed his name from *Hoshea* to *Joshua*; Num. 23. 16. *i. e.* he made an honourable alteration of his name (as *Philo* observes) when he added to the name he had the first letter of the *Tetragrammaton*: And he made this addition

Οὕτω μετεχαράχθη καὶ τὸ τοῦ λεχθέντος νόμισμα πρὸς ἰδέαν Βελτίονα. Philo *Judæ. de mutat. Nominum.*

to

to his name, by putting to it the firſt letter of the name of God, when he ſent him to ſearch the Land of *Canaan*; ſo that for the future he is a Saviour, and by God's appointment was ſet apart to introduce the *Iſraelites* into the Land of Promiſe: *Moſes* the Lawgiver did not bring the *Iſraelites* into the promiſed Land; This was left for *Joſhua* to doe. Now that Land was a type of heaven; And *Joſhua*, of our *Jeſus*; And what the Law did not, that the Goſpel does: It hath brought life and immortality to light. And though *Moſes*, who brought the *Iſraelites* out of *Egypt*, and *Joſhua*, who introduced them into the good Land, and others who afterward fought their battels, were great deliverers of their people, yet all theſe deliverances put together come greatly ſhort of that which our Lord hath wrought.

I. For theſe deliverances were but *temporal*, our Saviour's is *eternal*. Thoſe Worthies fell aſleep, and then the *Iſraelites* fell under the malice and power of their enemies, and ill neighbours; then were they liable to the impreſſions of their enemies, who did inſlave their people

people, and ſack their City, and burn their Temple, and carry them away to a ſtrange Land. Their enemies were not diſmayed with the great names of *Moſes* and *Joſhua*, *Gideon* and *Sampſon*. Theſe great men were dead and could yield no ſuccours to the oppreſſed *Iſraelites*: And, what ever terrours theſe men impreſſed upon their enemies while they lived, their names will ſtrike none now. The *Chaldeans* are not over-awed by the rod of *Moſes*, or the ſtrength of *Sampſon*: theſe deliverers can afford no relief or help: 'tis otherwiſe with us. Our Lord is the Authour of *Eternal Salvation*, *Heb.* 5. 9. And hath obtained an *Eternal Redemption* for us, *Heb.* 9. 12. Thoſe Saviours died and left their enemies behind them: But Jeſus *ever lives to make interceſſion for us*, *Heb.* 7. 25. Our Lord aroſe from the dead, and is gone before us into Heaven, and is there concerned on our behalf. And this is unſpeakably to our comfort and advantage. Old *Jacob* in his laſt words to his Sons, tells them what ſhall befall them in the laſt days. Of *Dan* he foretells that he ſhall be *a Serpent in the way, an Adder in the path, that biteth the Horſe heels, ſo that his Rider*

Rider ſhall fall backward, Gen. 49. 17. Theſe words ſeem to refer to *Sampſon*, who delivered his people from the *Philiſtines*; But then 'tis worth our obſerving what follows; where the good man's Soul ſallies out into another and greater contemplation: *I have waited for thy Salvation O Lord*, v. 18. That is, as the *Jews* expound it, as if he had ſaid; *I do not expect the deliverance of* Gideon *and* Sampſon, *which will be but a temporal deliverance; but thy Salvation O Lord is that which I expect, for thine is an eternal Salvation.* Theſe words ſeem to refer to the ſalvation of the *Meſſias*, and do very well deſerve to be conſidered farther: 'Tis agreed that in the foregoing words *Jacob* ſpeaks of *Sampſon*: He was a *Nazarite*, and a great deliverer of his people, And beſides what he did for his people in their life-time, he deſtroyed their enemies at his death. In ſeveral reſpects we may ſuppoſe him a *type* of our bleſſed Saviour: And we may very well ſuppoſe him ſo to be, even as he is conſidered here as a Serpent by the way. For *Philo* the Jew hath directed us to underſtand that expreſſion of a Serpent, not with reference to the Serpent which beguiled *Eve*,

V. Targum Hieroſol. & Jonath. in locum.

V. Hieronym. adverſus Jovinianum. l. 1.

Phil. Jud. de Agricultura.

Eve, or *Voluptuouſneſs*: but with reſpect to the Brazen Serpent of *Moſes*, a ſymbol of *Temperance* and *Fortitude*, and (as I ſhall ſhew afterwards) a very remarkable type of the *Meſſias*. And *Jacob* looks farther than *Sampſon*; he looks off from that *Nazarite*, to our *Nazaren*, from that temporal deliverer to our *Jeſus*, who is the Author of eternal Salvation. I ſhall give you the ſenſe of theſe words in the words of one of the Ancients, who brings in *Jacob* ſpeaking thus; *Nunc videns in Spiritu comam*, &c. i. e. *I foreſeeing in the Spirit* Sampſon *the* Nazarite *nouriſhing his hair, and triumphing over his ſlaughtered enemies, that like a Serpent and Adder in the way he ſuffered none to paſs through the land of Iſrael; and if any were ſo hardy, confiding in the ſwiftneſs of an Horſe, as to adventure like a Robber to ſpoil it, he ſhould not be able to eſcape —— I foreſeeing this Nazarite ſo valiant, and that he dyed for the ſake of an Harlot, and dying deſtroyed our enemies. I thought, O God, that he was the Chriſt thy ſon: But becauſe he dyed and roſe not again, and Iſrael was afterward carried away captive, I muſt expect another Saviour of the World and of my*

Hieronym. Quæſt. Hebr. in Geneſ.

my poſterity; That Shilo ſhould come, to whom the gathering of the people ſhall be.

Agreeable to what hath been ſaid are theſe words of *Zacharias*, who ſaid of the Lord God of *Iſrael* that he had *raiſed up an Horn of Salvation for us in the houſe of his ſervant David*, Luk. 1. 69. By *Horn of Salvation* for us, is denoted the Kingdom and Power of our bleſſed Saviour: And for the better underſtanding of this expreſſion, it is to be remembred that Dominion and Power is expreſſed by *Horn* among the Hebrew Writers. Thus in the Prophet *Daniel* the *ten Horns* are ſaid to be *ten Kings*, c. 7. v. 24. Again, *I will make the Horn of David to bud*, Pſ. 132. v. 17. Inſtead of *Horn* the *Chaldee* Paraphraſt hath מלך יקיר *a glorious King*. And one of the learned *Jews*, and a bitter enemy to Chriſtianity, confeſſes that that verſe ſpeaks of the *Meſſias* that was to come. So that the *Horn of Salvation* does intimate to us the greatneſs of that deliverance which our Lord hath wrought.

Kimchi *in* Pſal. 132. v. 17.

Beſides 'tis ſaid of *Simeon* that, when he took *Jeſus* into his Arms, and bleſſed God, he ſaid, *Lord now letteſt thou thy*

thy ſervant depart in peace according to thy word: For mine eyes have ſeen thy ſalvation, Luk. 2. 29, 30. Which agrees well with the words of *Jacob*; *I have waited for* Thy Salvation, *O Lord.*

Indeed *Aben Ezra* tells us from *R. Iſaac*, that *Jacob* having likened *Dan* to an *adder by the path*, did thereupon fall into a fear, and then (as fearfull men are apt to call for help and deliverance) he added, *I have waited for thy ſalvation, O Lord*: And another of the Jewiſh Commentators would have thoſe words to contain the prediction that *Sampſon*'s eyes ſhould be put out by the Philiſtines, and then that they imply that prayer of *Sampſon* at the laſt. *O Lord God, remember me, I pray thee, and ſtrengthen me, I pray thee, onely this once, O God, that I may be at once avenged of the Philiſtines for my two eyes*, Judg. 16. 28. It is enough that I have named theſe opinions, I ſhall not need refute them, for beſides that their authority is not great, who are the Authours of them, they are not backed with any reaſons at all. But to return; As thoſe deliverances of *Joſhuah* and the other Worthies were but *tem-*

Aben Ezra *in* Gen. 49. 18.

R. Solom. *in loc.*

poral, whereas our Lord's was eternal; So

II. They were but *Carnal*, but our Lord's is *Spiritual*. They delivered their people from *thraldom* and *bondage*, the yoke of a Tyrant, the tribute of an Oppreſſour, the chains and fetters of ſome potent Prince. But our *Jeſus ſaves his people from their ſins*, Mat. 1. 21. He was *manifeſted to take away our ſins*, 1 Joh. 3. 5. *And to deſtroy the works of the Devil*, v. 8. Or as *Zacharias* expreſſes it, we are delivered out of the hands of our enemies, that we might ſerve God without fear: *In holineſs and righteouſneſs before him all the days of our life*, Luke 1. 74, 75. This is the deliverance that our Lord hath wrought. He ſets us free from our ſins, and hath redeemed us from the wrath to come. This *Jeſus* does for all them that will obey him. He deſtroyed the Devil's Kingdom, ſtopt his mouth in his Oracles, overturned his Temples, diſpoſſeſſed him of his Idols; deſtroyed his Worſhip, and baffled him in all his Deſigns. He caſt him out not of the *bodies* onely, but of the *ſouls* and *hearts* of men, and wreſted from him that King-

Kingdom which he had ſo long and ſo unjuſtly got the poſſeſſion of.

The World was over-run with Idolatry and Superſtition, with violence and oppreſſion, with ignorance and prophaneneſs; Men were proud and covetous, unchaſt and intemperate, full of envy and malice: But Our Lord came, and by his life and doctrine, by his death and divine grace he ſent away that darkneſs that overſpread the World; he knocked off thoſe Chains in which men were ſhackled, and reſtored Mankind to the Worſhip of the true God, and to his image and likeneſs. Let's hear the excellent words by which the Apoſtle expreſſeth all this. *For we our ſelves* (ſays he) *alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hatefull and hating one another. But after that the kindneſs, and love of God our Saviour toward mankind appeared. Not by works of righteouſneſs, which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt: Which he ſhed on us abundantly, through Jeſus Chriſt our Saviour*, Tit. 3. 3------Such

was the deliverance which our *Jeſus* wrought; *For the grace of God, which bringeth ſalvation, hath appeared to all men; teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world: Looking for that bleſſed hope, and the glorious appearing of the great God and our Saviour Jeſus Chriſt: Who gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a peculiar people, zealous of good works,* Tit. 2. 11.

Moſes delivered the *Iſraelites* from the *Egyptians*, he brought them from the bondage of thoſe *Infidels*, but he did not ſave them from their *infidelity*. *For we ſee they could not enter into the promiſed land, becauſe of their unbelief*, Heb. 3. 19. *Joſhua* brought them into *Canaan*, but left them on this ſide *heaven*. Others delivered them from the men of *Midian* and the *Philiſtines*, but none of them delivered them from the *evil men themſelves*. They were ſaved from their *enemies* frequently, but not from their *ſins*. They fell into their *folly* and their *miſery* again.

But our bleſſed Redeemer ſaves us from our ſin. *He gives repentance and for-*

forgiveneſs of ſins, Acts 5. 31. *And turns us from our iniquities*, Acts 3. 26. This exalts him above *Moſes* and *Joſhua*; this ſpeaks him the great Redeemer and Shepherd of our Souls. The *Jews* expected a *Temporal Meſſiah*, one that would reſtore them their Kingdom, and advance them to worldly ſplendour and greatneſs: But our Lord came to erect a ſpiritual Kingdom in the hearts and minds of men: He came to vanquiſh our luſts, and deſtroy the power of ſin in the hearts of men. This was a deſign worthy of God, and becoming our Lord Jeſus; And that which the greateſt Kings and Princes were never able to doe. Our Lord hath wrought the greateſt deliverance.

Others have *conquered* their *Enemies*; Our Lord hath done more, He hath *reconciled* them and made them *friends*. Others have killed the *bodies* of men; our Lord hath done more, he has *ſaved* their *ſouls*. Others have gotten wealth and worldly greatneſs; our Lord does more, when he enables his followers to deſpiſe theſe things. Others have ſaved their followers from dying; our Lord delivers us from the fear of death. He *kills* our *pride*, *deſtroys* our *covetouſneſs*,

touſneſs, *purges* away our *luſt*, *plants* in us the *love of God*, and the *contempt* of the *World*.

But if you ſay, where are theſe Conqueſts of our Lord's to be ſeen? ſhew us the men that are thus redeemed from their crimes and follies?

I anſwer, that there are, and ever were ſuch men in the World ſince the Goſpel appeared: But that their number is ſmall, is not from the Religion they profeſs, but becauſe it is not entertained. It is becauſe they are falſe Chriſtians, not becauſe the Religion is not able to make them ſuch. If we would receive our Lord's precepts, and beg his aids, and uſe his aſſiſtances and helps, we ſhould find a mighty change in the minds of men. One of the Ancients tells us, that there were daily experiments in his time, how far the Precepts of Religion did prevail upon the minds of men. And I cannot but take notice of his words to this purpoſe. *Da mihi virum qui ſit iracundus*, &c. *Give me a man* (ſays he) *that is given to wrath, to evil ſpeaking, and who is unruly: With a very few words of God, I will render him tame as a ſheep: Give me one that is craving, covetous, tenacious;*

Lactant. *Inſtitut. l.* 3. *c.* 26.

ous; I will render him liberal and bountifull; Give me one that is fearfull of grief and death; He ſhall ſoon deſpiſe croſſes, and flames, and the torments of a Tyrant. Give me one that is luſtfull, adulterous and gluttonous; and you ſhall ſoon ſee him, ſober, chaſt and continent. Give me one that is cruel and bloudthirſty, and that fury ſhall ſoon be changed into an unfeigned Clemency. Give me one that is unjuſt, fooliſh and ſinfull; and he ſhall preſently become juſt, and prudent, and inoffenſive. Thus did Religion doe in thoſe times when it was conſidered and entertained.

III. Thoſe deliverances under the law of *Moſes* were more *particular*, and *reſtrained* to the people of the *Jews*, but our *Jeſus* is the Saviour of Mankind. *He is the authour of eternal ſalvation to all them that obey him*, Heb. 5. 9. And he that ſaves the World is preferrible to him that delivered the *Iſraelites* onely. The time was when Religion and all the more eminent dignations and favours of God ſeemed to be incloſed and confined within the narrow compaſs of the land and people of the *Jews*. There had God his Temple,

and dwelt among them, to them he gave his reſponſes from heaven; There were his Prophets, and they had his Law amongſt them. *He had not dealt ſo with any nation, and for his judgments they had not known them*, Pſal. 147. 20. In *Judah* was God known; His Name was great in *Iſrael*; in *Salem* was his Tabernacle, and his dwelling place in *Zion*. *There* brake he the arrows and the bow, the ſhield, and the ſword, and the battel, *Pſal.* 76. 1----- And, *What one nation in the Earth was there like that people?* 2 Sam. 7. 23. Among them he wrought his Wonders, and the *Gentiles* were ſo far from being bettered by thoſe Wonders, that they were to their loſs. They were ſtrangers to the Commonwealth, and to the mercies of *Iſrael*. Their land was the glorious land, and the Valley of Viſion, when others ſate in darkneſs. Nay, which is more ſtill, the *Meſſiah* was promiſed to them, and to be of their ſeed. The Apoſtle in few, but very comprehenſive words, reckons up their Prerogatives. *To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the ſervice of God, and the promiſes;*

Whoſe

Whoſe are the fathers, and of whom as concerning the fleſh Chriſt came, who is over all, God bleſſed for ever, Rom. 9. 4. The deliverances that were wrought by *Moſes* and *Joſhua*, &c. were for the ſake of them, and they were but the Saviours of the *Iſraelites*.

But our Lord is the Saviour of *Mankind*, of the *Gentile* as well as *Jew*. He is that light which lighteth every man that comes into the world: That Sun of righteouſneſs, whoſe light and influence is not confined to any one nation or kindred, but diſplays it ſelf upon all the nations of the Earth. The partition wall is taken down, and the difference between man and man is taken away: And whoever comes to our *Jeſus* ſhall in no-wiſe be caſt out. Now all the faithfull are the children of *Abraham*; *And God is no reſpecter of perſons, but in every nation he that feareth Him and worketh righteouſneſs is accepted with him*, Acts 10. 34. Upon the birth of Jeſus the Angel tells the ſhepherds: *Behold I bring you good tidings of great joy which ſhall be to all people*, Luke 2. 10. And the heavenly Hoſt praiſed God and ſaid, *Glory to God in the higheſt, and on earth peace, good will to-*

towards men, v. 14. Our Lord came not to ſave the *Jews* onely, but all that believe. And 'tis worth our obſerving after what manner the love of God in ſending his Son is expreſſed; Not as confined to the *Jews* any longer, but as reaching to the race of Mankind. *God ſo loved the world* (not the Jewiſh people onely) *that he gave his onely begotten Son*, &c. *John* 3. 16. After the ſame manner the Apoſtle ſpeaks of this love of God, *After that the kindneſs and love of God our Saviour toward man appeared*, Tit. 3. 4. Our Saviour is *a light to lighten the Gentiles, as well as the glory of the people of Iſrael*, Luke 2. 32.

Our Lord hath delivered *Mankind*; *Moſes* and *Joſhua* delivered the *Iſraelites* onely. *Sampſon* dyed, and by his death deſtroyed the enemies of the *Hebrews*; Our Lord by his death deſtroyed the enemies of Mankind. The Sacrifices of the Law at the moſt attoned for the whole Congregation of *Iſrael*: But Chriſt *gave himſelf a ranſome for all*, 1 Tim. 2. 6. *He is the propitiation for our ſins: and not for ours onely, but alſo for the ſins of the whole World*, 1 John 2. 2. Our Lord *taſted of death for*

for every man, Heb. 2. 9. And *would have all men to be ſaved, and to come to the knowledge of the truth*, 1 Tim. 2. 4. And what the men of *Dan* ſaid to *Micha*'s Levite, that it was better for him to be a *Prieſt* to a *tribe*, than to be a *Prieſt* to *one man*, is accommodable to my preſent purpoſe: He is the great deliverer that reſcues *Mankind*, rather than one *people*: And ſuch an one is our Jeſus, the Saviour of the World.

IV. By the Religion of *Chriſt Jeſus* we may be juſtified, and acquitted from that guilt which admitted no attonement from the law of *Moſes*. Though in the law of *Moſes* ſeveral oblations were preſcribed and allowed to expiate for ſins of *Ignorance*, yet there was no expiation allowed for him that ſinned *preſumptuouſly*, but ſuch a ſinner was to be *cut off* from among God's people, *Numb.* 15. 30, 31. There were many ſins of this high nature, that the law was not furniſhed with an attonement for, as may be ſeen, *Levit.* 20. Among theſe, *wilfull murther* was to be reckoned, as a ſin that admitted no *ſacrifice* of attonement. And to this ſenſe are the words of the Pſalmiſt underſtood;

derſtood; when he prays to be deli-
vered from *bloud-guiltineſs: For* (ſays
he) *thou deſireſt not ſacrifice, elſe would*
I give it, Pſal. 51. 16. *i. e.* Thou haſt
allowed no ſacrifice for ſuch an high
offence as mine is. This agrees well
with the Text, the ancient Verſions,
and the Jewiſh Expoſitors. One of the
Jewiſh Commentators upon this place
expreſſes himſelf thus וכו׳ על פי שצוה
That is, *And although God* (ſays he)
commanded oblations, together with con-
feſſion and repentance, the bleſſed God
did not command oblations, unleſs it were
for him who ſinned ignorantly: But he
(the Pſalmiſt) *was a preſumptuous ſin-*
ner; and for this ſin there was no oblati-
on, but onely repentance with a broken
and contrite heart. But the Goſpel of
Jeſus Chriſt offers a pardon for all ſins
upon the ſinners faith and repentance.
No ſinner is excluded from hope that
does not by his impenitence exclude
himſelf. This ſeems to be the mean-
ing of theſe words of St. *Paul*; *Be it*
known unto you, men and brethren, that
through this man is preached to you the
forgiveneſs of ſins: And by him all that
believe are juſtified from all things,
from which ye could not be juſtified by
the

Εἰ ἠθέλη-
σας θυσίαν
ἔδωκα ἄν.
LXXII.
ſi voluiſſes
Sacrifici-
um dediſ-
ſem uti-
que V. L.

R. David
Kimchi *in*
Pſ. 51. 16.
In eundem
ſenſum R.
Solom. &
Aben Ez-
ra *in loc.*

the law of Moſes, Acts 13. 38, 39.

I come now to explain what is meant by Chriſt. Now ſo it is that the word *Chriſt* does denote our Saviour's office, *Chriſtus non proprium nomen eſt, ſed nuncupatio poteſtatis, & regni.* Says *Lactantius.* Chriſt is as much as *Anointed*, it being but the Greek of *Meſſias. Andrew* telleth *Simon Peter, we have found the Meſſias, which is being interpreted, the Chriſt*, Joh. 4. 41. And the woman of *Samaria* ſaid: *I know that Meſſias cometh which is called Chriſt*, Joh. 4. 25. Thus our Lord is called, *Pſ.* 2. 2. *Dan.* 9. 25.

Lactant. Inſtitut. l. 4. c. 7.

Heb. מָשִׁיחַ Chald. מְשִׁיחָא

Now for the better underſtanding of the importance of this word *Chriſt* or *Anointed*, we ſhall doe well to reflect upon the uſage that obtained among the Jewiſh People, where we ſhall find frequent mention of the Ceremony of Anointing: That which was anointed was thereby ſeparated to ſome particular and ſpecial uſe, whether it had relation to *things* or *perſons.* Thus was the Pillar anointed, *Gen.* 28. 18. 22. And the Tabernacle and all its Utenſils. They being by that means ſet apart to the Service of God. But this Ceremony of anointing had relation to perſons alſo.

alſo. Thus the moſt publick Perſons, and Miniſters among the Jews, were by this Ceremony ſet apart to their publick Offices and Dignities: As for example,

Kings were anointed, whence it is that a King is expreſſed in the ſacred Dialect by *the Lord's anointed.* Thus were *Saul* and *David* anointed by *Samuel* according to the Divine appointment, 1 *Sam.* 10. 1. 15. 1. 16. 3. 13. And *Zadok* anoints *Solomon*, that there might be no diſpute who ſhould ſucceed *David*, 1 King 1. 39. And theſe Kings when they were thus anointed were then God's Vice-gerents over the Jewiſh People who were under a *Theocracy*: And when the Prophets did by anointing them make them Kings, they made them *Typical Chriſts*, as one of the ancients does expreſs it. And ſo indeed they were. They did typifie the *Meſſias* who was to be Lord and Governour of the Church, as theſe Kings were of the Jews.

Εἰκονικὰς τίνας χειρώσεις. Euſeb. *Hiſt. l.* 1. *c.* 3.

Prieſts were anointed alſo: *Aaron* and his Sons, *that they might miniſter unto God in the Prieſt's office. Exod.* 40. 13. 15.

For

For Prophets the like cannot be ſaid: We have not that expreſs Law, nor the Practice upon record which we have for the other. 'Tis true indeed that *Elijah* is commanded to anoint *Eliſha to be a Prophet in his room*, 1 King. 19. 16. And at the ſame time he is commanded to anoint *Hazael* to be King over *Syria*, and *Jehu* over *Iſrael*. 'Tis probable that no more is meant by that expreſſion than this, that he ſhould conſtitute *Eliſha* to be Prophet in his room, and becauſe men were ſet apart to great offices by the Ceremony of anointing, therefore that expreſſion is uſed there. And that Perſon who is conſtituted and appointed by God to ſome great office or employment is ſaid to be the Lord's Anointed, though he were not ſet apart with material oil to that office, becauſe theſe publick Perſons were wont by the holy oil to be ſet apart to their Dignities and Employments: Thus *Cyrus* is ſaid to be the *Lord's anointed*, Iſa. 45. 1. He being appointed by God for the deſtruction of *Babylon* and the return of the *Iſraelites*. And we find that all (that we reade) *Elijah* did when he came to *Eliſha*, to perform what he was commanded, was that

לפי שמנוי המלוכה והנדולה על ידי משיחה ברוב נאסר למנוי אפ על פי שאינו על ידי משיח וכו׳

Vid. S. B. Mel. Michal Jophi *in* 1 Reg. 19. & R. D. Kimchi *in* Iſa. 45. 1.

that he paſſed by him and caſt his Mantle upon him, 1 *Kings* 19. *v.* 19. Upon which *Eliſha* aroſe and miniſtred to *Elijah*, *v.* 21. For Kings aud Prieſts the Precept is plain, and the practice unqueſtionable.

I ſhall from the Jewiſh writers give you a more particular account of the *right* of anointing Kings and Prieſts, as well as of the reaſons of it. Now the reaſons of it are ſaid to be theſe two.

Firſt, this was to be a ſign of the Divine election and choice. He that was thus ſet apart was to be received as choſen of God. *I have exalted one choſen out of the People. I have found* David *my ſervant. With my holy oil have I anointed him*, Pſal. 89. 19, 20. This holy oil was a compoſition of God's preſcribing, wherewith certain things and perſons were to be ſet apart, and ſeparated to holy uſes, and 'tis expreſly ſaid, *whoſoever compoundeth any like it, or whoſoever putteth any of it upon a Stranger, ſhall even be cut off from his People*, Exod. 30. 33.

Secondly,

Secondly, that he that was thus anointed might thereby be prepared to receive השפע האלהי the *Divine influx*. And thus we read of *Saul* that when *Samuel* had anointed him, and told him that the spirit of the Lord would come upon him, and that he should be turned into another man; That the *spirit of God* came upon him and that *he prophesied*, 1 Sam. 9.

We are moreover told from the Jewish writers that those that were anointed were anointed on their heads; Kings with the figure of a Crown, Priests with the figure of the Hebrew כ or the Greek χ. The sign of a Crown denoting the Regal dignity; and the Hebrew כ being the first letter of כהן (which signifies a Priest) denoting the Priesthood. That the high Priest was anointed but not the inferiour Priests. That a Son succeeding his Father in the Kingdom was not anointed. Indeed *Solomon* was, but that was because there was a competitor in the case, namely his Brother *Adonijah*. And in that case the anointing of *Solomon* decided the difference. But the Priest that succeeded his Father was always anointed. The high-Priesthood being משח

Vid. Maimon. H. Melach. Abravenel. *in* Exod. 30. 23.

Buxtorf. *Lexic. Rabbin. in*

not ſucceſſive as the Kingdom of *David* was. The Kings of *Iſrael* were not anointed with the holy Oil. *Jehu* indeed was anointed, but not with the holy Oil of *Moſes*, but with a certain Balſam. That during the ſecond Temple the High Prieſts were not anointed, the holy Oil having been hid and loſt, and that the ſacerdotal garments ſerved inſtead thereof. That the Kings of the houſe of *David* were to be anointed by a fountain of water, (for which they ground themſelves upon 1 *King.* 1. 38.) and in the day time, *Lev.* 6. 20.

Rabboth *fol.* 176.

Peſikta *fol.* 10. c. 1. & Maimon. H. Kele Hammikdaſh c. 1. Siphra. *fol.* 17. c. 3.

Thus had the Jews under the law of *Moſes* the ſhadow of good things to come, but theſe excellent things which they had in *type*, we have in *ſubſtance*. *The law was given by Moſes, but grace and truth came by Jeſus Chriſt*, Joh. 1. 17. Our bleſſed Saviour is both Prophet, Prieſt and King. He is the great Prophet who hath taught us the will of God. Our great High Prieſt who made attonement for us, and is entered into the Holy of Holies. He is our King to rule and govern us, and from him we expect the great and unſpeakable bleſſing of eternal life. And as the Prieſts and Kings of old were ſet apart to their offices

offices and dignities by a certain Oil preſcribed in the Law of *Moſes*: ſo was our Bleſſed Saviour by a better anointing, (of which that Oil was but a ſhadow) namely, by the Holy Ghoſt; which did not onely deſign him and ſet him apart to theſe great and important offices, but alſo enable him for the performance of them. Thus the Apoſtle tells us that, *God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power*, Act. 10. 38. Now our Saviour was anointed with the Holy Ghoſt,

Firſt, at his Conception. Thus the Angel tells the bleſſed Virgin, *The Holy Ghoſt ſhall come upon thee, and the power of the higheſt ſhall overſhadow thee. Therefore alſo that holy thing which ſhall be born of thee ſhall be called the Son of God*, Luk. 1. 35.

Secondly, at his Baptiſm, at the river *Jordan*, Matt. 3. 13. Mark 1. 9. *Now when all the people were baptized, it came to paſs that Jeſus alſo being baptized, and praying, the heaven was opened: And the Holy Ghoſt deſcended in a bodily ſhape like a dove upon him, and a voice came from heaven which ſaid, Thou art my beloved Son, in thee I am well pleaſed,*

Luk. 3. 21, 22. Then did the Holy Ghoſt deſcend viſibly upon *Jeſus*; and as of old (as I ſaid before) anointing was uſed among the Jews as a ſign of God's election and choice of the perſon anointed, ſo was it now. And for the greater aſſurance of it a voice came from Heaven, ſaying, *Thou art my beloved Son*, &c. Thus was *Jeſus* declared to be choſen of God by the deſcent of the Holy Ghoſt. And to this I may add the words of the Prophet to the ſame purpoſe. *Behold my ſervant, whom I uphold; mine elect, in whom my ſoul delighteth: I have put my ſpirit upon him*, &c. *Iſa.* 42. 1. And St. *Luke* tells preſently upon the Baptiſm of *Jeſus*, that, *he being full of the Holy Ghoſt, returned from Jordan, and was led by the ſpirit into the wilderneſs*, Luk. 4. 1. And after he was tempted in the Wilderneſs, he tells us that *Jeſus* returned in the *power of the ſpirit* into *Galilee*, ver. 14. And when he was in the Synagogue at *Nazareth*, he opened the book which was delivered him and found that place where 'twas written, *The ſpirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the poor*, &c. And ſaid unto them, *This day is this*

this Scripture fulfilled in your ears, v. 21.

Our bleſſed Saviour though he were ſanctified from the Womb and was anointed by the Holy Ghoſt, yet when he was baptized in *Jordan* and about thirty years of age he was again anointed by the ſame divine ſpirit more publickly and openly than before: He was now entring on his great miniſtry, and about to be tempted by the Devil, and is now filled by the Holy Ghoſt, and thereby enabled and prepared for that work which he was going about. In a word, he who was at his Conception anointed with the Holy Ghoſt, was alſo at his Baptiſm, when he was entring upon his miniſtry, not onely by a voice from heaven proclaimed the beloved Son of God, but declared to be ſo by the deſcending of the ſpirit of God like a Dove, and lighting upon him. It is obſerved of *Aaron* the firſt High Prieſt, and type of the *Meſſias*, that he was alſo *twice anointed* with the holy Oil. And for *David* (who was a moſt eminent type of the *Meſſias*) He is ſaid to be twice anointed alſo. Once at *Bethlehem* during the life of *Saul* by the hands of *Samuel*, upon which it is ſaid, *And the ſpirit of the Lord came upon David*

Matt. 3. 16, 17.

Vid. Exod. 28. 41. & 29. 21. Lev. 8. 12. *with* v. 30. *See alſo* Abravenel *on* Exod. 29. 21.

1 Sam. 16. 13.

David from that day forward: After this he is ſaid to have been anointed at *Hebron* by the men of *Judah.* I do grant, and it cannot be denied, that *David* was but once anointed with the holy Oil, and that where it is ſaid afterward that the men of *Judah* anointed him, the meaning is onely this, that they *choſe* him and *openly owned* and *acknowledged* him for their King, as appears by comparing 2 *Sam.* 2. 4. with chap. 4. 3, 17. It is enough to my preſent purpoſe that *David* who was more privately anointed at *Bethlehem,* was afterward ſo *publickly owned* and *acknowledged* to be the King that he is ſaid again to have been *anointed:* For in this he was eminently a type of our Lord *Chriſt,* who was from his Conception anointed with the Holy Ghoſt, and, when he was, upon his Baptiſm, entring upon his adminiſtration, was *publickly* declared to be the Son of God by a voice from heaven, and by the deſcent of the Holy Ghoſt.

2Sam.2.4. τὸ δὲ χείσασιν ἀντὶ τῦ χειροτονῆσαι τέθεικεν. Theodoret. *in* 2 Reg. *Quæſt.* 8.

Among the Jewiſh Conſtitutions this was one, That the Kings of the houſe of *David* were to be anointed by a fountain of water. This was a tradition from their Elders grounded upon what we

we read of *Solomon* that, when he was to be anointed King, *Zadok* and *Nathan* and the reſt, that attended upon him brought him unto *Gihon*, 1 King. 1. 38. This *Gihon* was a place of waters, as appears, 2 *Chron.* 32. 30. Let this tradition be as old as you will; ſuppoſe it came from *Moſes* and was delivered from Mount *Sinai*, as the Jews ſay their Oral law was: ſo it came to paſs that our *Jeſus*, the great King of the houſe of *David*, was anointed by the waters of *Jordan* when the Holy Ghoſt at his Baptiſm deſcended upon him.

'Twill be eaſie now to underſtand what *Chriſt* imports: For that word denotes the offices of our bleſſed Saviour to which he was appointed by God, and enabled to diſcharge by the Holy Ghoſt, which was plentifully poured out upon him. And as of old publick perſons were ſet apart to their reſpective offices and dignities by being firſt anointed with a certain Oil preſcribed for that purpoſe, ſo was our Lord ſanctified and fitted to teach and govern the Church of God; to be the great mediatour between God and man, and the redeemer of mankind, by the Holy Ghoſt which he plentiful-

ly received, *Joh.* 3. 34. And he that confeſſes that *Jeſus* is the *Chriſt* does thereby acknowledge him to be his Prophet, Prieſt and King: and is conſequently obliged by virtue of that profeſſion to obey his laws, and give himſelf up to his government, as well as to hope for pardon from his bloud. God hath made it very plain that our *Jeſus* is the *Meſſias* that was promiſed. *Who is a Liar* (ſays St. *John*) *but he that denieth that Jeſus is the Chriſt*, 1 Joh. 2. 22. This was that great truth that the Jews oppoſed vehemently. They agreed that if any man confeſſed him to be *Chriſt* he ſhould be put out of the Synagogue.

What hath been ſaid will be of uſe to the better underſtanding the words of St. *John*. *Ye have an unction from the holy one, and ye know all things*, 1 Joh. 2. 20. He puts Chriſtians in mind of that affuſion of the Holy Ghoſt (which he calls the *Unction from the holy one*) which God hath beſtowed on them according to *Chriſt*'s promiſe. This Holy Ghoſt did lead them into all truth, and the plentifull effuſion of this Spirit did bear a clear teſtimony that *Jeſus* was the true *Meſſias*, and that the doctrine

which

which he taught came from God. This Holy Spirit was the defence which thoſe Chriſtians had againſt being ſeduced. As it follows. *Theſe things have I written unto you concerning them that ſeduce you. But the anointing, which ye have received of him, abideth in you: and ye need not that any man teach you: but, as the ſame anointing teacheth you all things and is truth, and is no lie: and, even as it hath taught you, ye ſhall abide in him,* 1 Joh. 2. 26, 27.

I ſhall onely add that from *Chriſt* we are all called *Chriſtians*, and that bleſſed name ought to influence our practice. 'Tis a great thing to be a Chriſtian: 'Tis a dignity and honour to the greateſt among us, and the beſt of all our titles. We may well glory in this bleſſed name, and value it above all our other titles and properties. But then we muſt remember what this name requires at our hands: When we name the name of Chriſt we are obliged to depart from all iniquity. Let us conſider how well this name becomes us. Are we like our bleſſed Saviour, have we that unction from the holy one? Does the ſpirit of *Jeſus* dwell in us? If that Holy Spirit be not in us we have a

name

name to live and are dead; we may fondly conceit what we pleaſe of our ſelves, *but if any man have not the ſpirit of Chriſt he is none of his*, Rom. 8. 9.

CHAP. II.

The CONTENTS.

It is agreed between Jews and Chriſtians [I.] *That there was a* Meſſias *promiſed*; *and* [II.] *That there was ſuch a perſon as our* Jeſus; *and* [III.] *That there was at that time when* Jeſus *lived a general expectation of the* Meſſias. *That hence it was that there appeared ſo many Impoſtours about that time. An account of ſome of them from* Joſephus. *Of the promiſes of the* Meſſias, *and the gradual revealing of them. A Paſſage in* Maimon. *concerning the Afternoon-Prayer miſrepreſented by a late learned writer. Several particulars relating to the* Meſſias *predicted.*

THus having ſhewed what is meant by *Jeſus*, and what by *Chriſt*; I come next to ſhew you that our *Jeſus* whom

whom the Jews crucified, is the *Chriſt* or *Meſſias*. And before I proceed to conſider the ſeveral arguments that do confirm this truth I ſhall premiſe the following particulars.

Firſt, that there was a *Meſſias* promiſed in the old Teſtament is not onely affirmed by the Chriſtians, but granted by the Jews. There is no diſpute about this matter.

Secondly, that there was ſuch a perſon as *Jeſus*; that he lived at ſuch a time as we ſay he did, and died as the *Goſpels* report, is not denied by the *Jews*. They often mention him in their writings, though with ſcorn and diſdain; they ſpeak of the time and manner of his death, and the names of his Diſciples; and they are far from denying the matter of fact.

Thirdly, that when *Jeſus* did appear in the world there was a great expectation of the *Meſſias* among the Jews. Thus we read of *Simeon's waiting for the conſolation of Iſrael*, Luk. 2. 25. And that *Simeon* was no mean perſon, he was the Son of *Hillel* the great, and a man of great place among the Jews. Again, one *Anna* a Propheteſs, a devout and aged Widow, who ſerved God

God with faſtings and prayers night and day, *ſpake of him to all them that looked for redemption in Jeruſalem*, v. 38. The Woman of *Samaria* had heard of this fame, and general expectation of the *Meſſias*, among the Jews at that time; and that he ſhould be a great Prophet. *I know*, ſays ſhe, *that Meſſias cometh, which is called Chriſt: when he is come he will tell us all things*, Joh. 4. 25. Hence the Jews at that time, being under a general expectation of the *Meſſias*, were very prone to take others for him that did then appear. And becauſe *John Baptiſt* was a man of great vertue and fame, and that was greatly followed by the people, and that in the very time when the *Meſſias* was expected, *they ſent Prieſts and Levites to know who he was*, Joh. 1. 19. That is, to know whether or no he were the *Meſſias*, as appears from what follows. *And he confeſſed, and denied not, but confeſſed I am not the Chriſt*, v. 20. And there have been thoſe that have thought that *Herod* was by ſome taken for the *Meſſias* alſo, by them who upon that ſcore are called the *Herodians* in the Goſpel. I ſhall not need to diſpute that, ſo much is certain that the Jews did

Caſaubon. *Exercit. ad Apparat.* Baronii *Annal. n.* 5.

did expect the *Meſſias* at that time. And I ſhall afterwards ſhew what ground they had ſo to doe.

It ſhall be enough at preſent to add, that as there was a general expectation of the *Meſſias* about that time, ſo there were a great number of Impoſtours that took that occaſion to delude the people, and draw followers after them. *Gamaliel* names two, *Theudas*, and *Judas* of *Galilee*, Act. 5. 36, 37. *Joſephus* gives us a farther account of theſe men. He tells us that under the government of *Fadus*, a certain Magician called *Theudas* perſwaded a great number to follow him to the river *Jordan*; pretending himſelf to be a Prophet, and that he would divide the River and give them the advantage of paſſing over it. This the Impoſtour did to his own deſtruction, and of many of his followers. He tells us afterwards, that under the government of *Felix* there were certain Magicians and Impoſtours that perſwaded the people to follow them into the Wilderneſs, promiſing them to ſhew them ſigns and wonders not without the hand of God, whom ſome believed to their own hurt. He tells us in the ſame Chapter that

Antiqu. l. 20. *c.* 2.

Ib. c. 6.

that at that time there came a certain man from *Egypt* to *Jeruſalem* pretending himſelf to be a Prophet, and adviſing the people to follow him to Mount *Olivet*, making them a promiſe that there they ſhould ſee the walls of *Jeruſalem* to fall down at his command, and give them by that means a free paſſage to the City: and this happened alſo to the deſtruction of many of his followers.

Ib. c. 7. He tells us of another Magician in the time of *Feſtus*, who promiſed to ſave his followers and to deliver them from their evils, if they would follow him into the Wilderneſs. And that thereupon both the deceiver and the deceived were deſtroyed.

De Bello Judaic. l. 7. c. 31. He tells us of another, whoſe name was *Jonathan*, by trade a *Weaver*, who pretended to ſigns and wonders.

They were very prone to believe falſe people, who had rejected our bleſſed Saviour the true *Meſſias* and Saviour of the world. And this continued for ſome time. And indeed there being ſo great expectation of a Saviour, it is the leſs to be wondred at that they, who had rejected the Saviour whom God ſent, ſhould entertain thoſe that came without his authority. Our Saviour

viour had ſaid, *I am come in my father's name, and ye receive me not: if another ſhall come in his own name him ye will receive*, Joh. 5. 43. The Jews verified our Saviour's words: and have been from time to time miſerably baffled in their expectations, and impoſed upon by Cheats and Impoſtours; as I may have a farther occaſion to repreſent afterwards.

Indeed ſo it is that in the firſt beginning of Chriſtianity they had the greater temptation to give credit to falſe Prophets, becauſe as they had rejected the true Prophet, ſo they continued ſtill in expectation of one that ſhould ſave them. It is very remarkable which *Joſephus* in his book of the Jews Wars *l.* 7. *c.* 12. tells us to my preſent purpoſe: *viz.* That that which chiefly excited the Jews to war with the *Romans* was χρησμὸς ἀμφίβολος, a prophecy (though of doubtfull ſignification, as he is pleaſed to call it, yet) contained in the Holy Scripture, ὡς κατὰ τὸν καιρὸν ἐκεῖνον, ἀπὸ τῆς χώρας τὶς αὐθις ἄρξει τῆς οἰκουμένης. i. e. *That at that time one of their own Country ſhould have dominion over the world.*

Theſe things are no more than what our Saviour foretold, and do ſhew us what

what need there was of our Saviour's words. He tells the Jews. *There ſhall ariſe falſe Chriſts, and falſe Prophets, and ſhall ſhew great ſigns and wonders, inſomuch that (if it were poſſible) they ſhall deceive the very elect*, Matt.24.24. Evil men took hold of that occaſion to deceive the people, who being in a great expectation of a Saviour at that time were the more prone to hearken to thoſe deceivers that did ariſe. And the Jews being in expectation of a Saviour that ſhould erect a Temporal Kingdom among them, and give them dominion over their enemies, (*Luk.* 17. 20. *Act.* 1. 6.) were by that means very forward to liſten to them that pretended to give them the upper hand of their enemies, and to ſet them free from the bondage they were under at that time.

Fourthly, that in the old Teſtament the *Meſſias* is ſo particularly deſcribed, that it might be known, by comparing thoſe deſcriptions with the event, who was the *Meſſias*.

I grant that the promiſes of a *Meſſias*, and the deſcriptions of him were not given out all at once: But theſe things were diſpenſed in the ſeveral ages of the World

World, in ſuch meaſure and after ſuch a manner as ſeemed fit to the wiſedom of God: And it cannot be denied that the Firſt diſcoveries were more general, and leſs determinate; and as the time drew near, in which the *Meſſias* was to be manifeſted; ſo theſe diſcoveries were more particular, and more plain. God did not reveal theſe things all at once, but at ſundry times and after divers manners.

The ſame method, as the Jews tell us, God did take in revealing his law: Thoſe precepts which the Jews were obliged to, they ſay, were not delivered all at once: For they tell that thus it was, *viz.* That *Adam* received ſix precepts (that is, ſix of thoſe which the Jews call the precepts of the Sons of *Noah*) and they were, that againſt *Idolatry*, againſt *blaſphemy*, againſt *ſhedding of bloud*, againſt *fornication*, and *rapine*, and that concerning *judicatories*. But then *Noah* received the ſeventh, which forbids him *fleſh* with the *life* or *bloud* thereof, (*Gen.* 9. 4.) Thus things ſtood untill *Abraham*'s time: But he received beſides what were named before the precept of *circumciſion*, and practiſed that of *morning-* Maimon. H. Melachim. c. 9. Coſri *l.* 1. *fol.* 38.

prayer: after him *Iſaac* did ſet aſide *tithes*, and from him they had their *afternoon-prayer*. *Jacob* added the precept which forbids the eating the *ſinew* that *ſhrank*, and he appointed the *evening-prayer*: *Amram* in *Egypt* received other precepts, till *Moſes* came by whom the law was completed.

This afternoon-prayer is called by the authour of Juchaſin *(fol.* 8.*)* תפלה מנחה *which* Maimonid. *calls* תפלה לפנות היום *and ſignifies the prayer of the ninth hour, or time of offering the continual or daily ſacrifice, and there* Hornbeck *miſtakes greatly when he renders it by* Precatio antelucana. *l.* 7. *c.* 1. pro *Conv. Judæis.* Vid. *Abravenel.* in *Gen.* 24. 63. & *Pirke R. Elieſer* c. 16.

I am not much concerned to enquire how far this account that the Jews give, of the gradual diſpenſing of their law, is true. I ſhall ſhew you that God took this method in promiſing the *Meſſias*, and giving the Jews notice of his coming; and that however the firſt promiſes were more obſcure being more general and indeterminate, yet afterwards God gave the Jews a more particular, and a more clear and expreſs notice of him, that they might, and we alſo, by a diligent comparing of events with predictions know him when he came. And to that purpoſe I ſhall lay before you what God did in the ſeveral ages of the world.

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The firſt promiſe of the *Meſſias* was preſently upon *Adam*'s tranſgreſſion: And he is promiſed as the *Seed* of the *Woman* that ſhould *break the ſerpent's head*, (Gen. 3. 15.) And this was done juſt upon man's fall; God took care betimes to give notice of the means of man's recovery. This onely inſinuates that he ſhould appear in our nature, and overcome our enemy, but it does not tell us of what family or lineage he ſhall be. But then in the time of *Abraham* the *Meſſias* is promiſed again, and it will be worth our while to conſider with what variety the promiſe is made. The promiſe in one place runs thus, *In thee ſhall all the families of the earth be bleſſed*, (Gen. 12. 3.) This was the firſt promiſe which was made to *Abraham*: But then we find this promiſe renewed afterward, but yet differently expreſſed, *In thy ſeed ſhall all the nations of the earth be bleſſed*, Gen. 22. 18. The reaſon of which variety ſeems to be this; that when the firſt promiſe of the *Meſſias* was made to *Abram*, *Iſaac* was not born, and therefore it was ſaid, *in thee ſhall all the families of the earth be bleſſed.* But after this *Abram*'s name is changed, and *Iſaac*, the Son of

the promiſe is born, and *Abraham* had in obedience to God offered up this Son; and now God renews to him the promiſe of the *Meſſias*: *In thy ſeed ſhall all the nations of the earth be bleſſed.* God had juſt before promiſed *Abraham* to multiply his poſterity, *v.* 17. but then what follows, (*v.* 18.) is to be underſtood with a particular reference to *Iſaac*, and therewithall as containing a preciſe and particular promiſe of the *Meſſias*, (Gal. 3. 16.) For thoſe words *In thy ſeed* (v. 18.) are not to be underſtood in the latitude, that the ſame words, *thy ſeed* (v. 17.) are to be underſtood in, but in a particular and reſtrained ſenſe, as takes in *Iſaac*, and in him the *Meſſias*. And this obſervation, by the way, may ſerve for the better underſtanding thoſe words, *Gal.* 3. 16. Nor is this all the variety neither in theſe ſeveral promiſes of the *Meſſias*. For, *Gen.* 12. 3. 'tis ſaid נברכו *they ſhall be bleſſed.* But, *Gen.* 22. 18. 'tis ſaid התברכו *they ſhall bleſs themſelves.* And after the ſame manner is the promiſe renewed to *Iſaac*, Gen. 26. 4. That is they ſhall think themſelves bleſſed in the *Meſſias* the ſource and fountain of bleſſing. And thus as the *Meſſias* was

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promiſed at firſt as the *ſeed of the woman* and a conquerour of the ſerpent; ſo he was promiſed to *Abraham* and to *Iſaac* as the *fountain of bleſſing:* And then if we proceed we ſhall find that *Iſaac* in his bleſſing to *Jacob* does not forget to tranſmit the bleſſing of *Abraham* to him and to his ſeed with him, (*Gen.* 28. 4.) which was confirmed by God, *v.* 14. This bleſſing *Jacob* does not forget at ſuch time as he bleſſed his Children, but mentions it in the bleſſing of *Judah*; and withall gives ſome account of the time of the appearance of the *Meſſias* (under the name of *Shiloh*) and of the obedience that ſhould be yielded to him, (*Gen.* 49. 10.) After this we have a prediction from the mouth of *Balaam*, who was ſent for indeed to curſe the *Iſraelites*, yet does he bleſs them and predict the great bleſſing of the *Meſſias: There ſhall come a ſtar out of Jacob, and a ſceptre ſhall riſe out of Iſrael, and ſhall ſmite the corners of Moab, and deſtroy all the children of Seth,* (Numb. 24. 17.) Again, we have ſtill a more particular account that the *Meſſias* ſhould be a great Prophet, and that we have from *Moſes* the greateſt Prophet. *The Lord*

thy God will raiſe up unto thee a Prophet, from the midſt of thee, of thy brethren like unto me, (Deut. 18. 15.) And it follows, *and will put my words in his mouth, and he ſhall ſpeak unto them all that I ſhall command him. And it ſhall come to paſs that whoſoever will not hearken unto my words, which he ſhall ſpeak in my name, I will require it of him,* v. 18, 19. After this the *Meſſias* is promiſed under the character of a *King*, (1 Sam. 2. 10.) And a *King* of the houſe of *David*, 2 Sam. 7. 1 Chro. 17. Pſal. 72. and 132. So that now we have ſome account of the *office* and of the *lineage* and *family* of the *Meſſias*. He is promiſed as a *Prophet* by *Moſes*, as a *King* to *David*, and as a *Prieſt* too in the Book of *Pſalms*, Pſal. 110. 4. His *offices*, and his *tribe* and *lineage* being thus predicted we ſhall find afterwards, and eſpecially as the time of his appearance drew near, many particulars predicted, and ſometimes very minute ones alſo relating to his *birth*, and to his *life*, to his *miracles* and the *place* of his *converſe*, to his *death* and *ſufferings*, his *reſurrection* and *aſcenſion*, and the *great ſucceſs* of his undertaking upon the *Gentile* world. That he ſhould be

be born in *Bethlehem* the Prophet *Micah* tells us, *Mic.* 5. 2. And of a Virgin the Prophet *Iſaiah*, Iſa. 7. 14. That he ſhould come before the Jewiſh polity were quite deſtroyed *Jacob* had predicted, (*Gen.* 49. 10.) And that he ſhould come while the *Second Temple* ſtood *Haggai* aſſures us, (*Hag.* 2.) And that the time of his appearing was about the time when our Saviour *Jeſus* appeared we may learn from the Prophet *Daniel*, (Dan. 9.) And that he ſhould come ſuddenly into his *Temple* the Prophet *Malachy* aſſures us, (*Mal.* 3. 1.) We have a prediction of his *forerunner*, (Iſa. 40.) Of his coming *back from Egypt*, Hoſ. 11. 1. And of the ſlaughter of the *Innocents*, Jer. 31.

That the *Meſſias* ſhould converſe much in *Galilee* is foretold, *Iſa.* 9. 1. What *works* the *Meſſias* ſhould doe is predicted, *Iſa.* 42. 7. 35. 5, 6. That he ſhould be a great *Prophet*, Deut. 18. That he ſhould be a *prince of peace*, Iſa. 9. 6. A moſt *righteous perſon*, Iſa. 11. 5. That he *ſhould not cry nor lift up nor cauſe his voice to be heard in the ſtreets*, Iſa. 42. 2. That he ſhould be *lowly* is foretold, *Zech.* 9. 9.

That the *Meſſias* ſhould be deſpiſed and rejected by his own people, that he ſhould appear in a *low*, *ſervile* and *deſpicable* condition is alſo foretold, (*Iſa.* 52. and 53.) And then for his *death*, that is not onely foretold but the manner and minuteſt circumſtances of it alſo. That he ſhould be *crucified*, (Zech.12.10. Pſ.22.16.) That he ſhould be *betrayed* by his diſciple and familiar, (*Pſal.* 41. 9.) That he ſhould be ſold for *thirty pieces of ſilver*, (Zech.11.12.) And *crucified* among *thieves*, (Iſa. 53. 12.) That on the Croſs they ſhould give him *vinegar to drink*, (Pſ.69. 21.) That his *garments* ſhould be *parted*, and that *lots ſhould be caſt* upon his *veſture*, (Pſal. 18. 22.) That he ſhould be *derided* and *ſcoffed at* even when he was under his ſufferings, (*Pſal.* 22. 7, 8.) That he ſhould *intercede* for *tranſgreſſours*, Iſa. 53. 12. That he ſhould ſuffer with a *Lamb-like meekneß*, Iſa. 53. 7. And that notwithſtanding all the malice of his enemies yet his *bones ſhould not be broken*, Exod. 12. 46.

That the *Meſſias* ſhould be *buried* is alſo foretold, *Pſal.* 16. 10. And *honourably* interred alſo, *Iſa.* 53. 9. And that he ſhould *riſe* again, *Pſal.* 2. 7. 16. 10.

And

And *aſcend* into heaven, *Pſal.* 68. 18. And that the *Gentiles* ſhould ſerve and acknowledge him, *Iſa.* 49. 6.

Theſe things are predicted of the *Meſſias* in the old Teſtament; we are now to conſider whether we can find them fulfilled in our *Jeſus*. And if we do we may very ſafely conclude that this *Jeſus* is the *Chriſt*.

I ſhall not doubt (with God's aſſiſtance) not onely to ſhew that theſe things were fulfilled in *Jeſus*, but that they were alſo fulfilled by a moſt ſtupendious providence of God; that we muſt be forced to ſay, This was the Lord's doing, and it may well be wonderfull in our eyes.

CHAP.

CHAP. III.

The CONTENTS.

Of the birth of Jeſus. *Of his lineage and kindred. Of the place of his birth. The ſeeming difference in the account of* Bethlehem *by the Prophet* Micah *and St.* Matthew *reconciled. Of his being born of a Virgin. A particular explication of* 1 Tim. 2. 15. She ſhall be ſaved in Child-bearing. *The time of his birth agreed with the predictions, and general expectation of ſome great Perſon. Several teſtimonies to this purpoſe. The miſerable ſhifts and evaſions of the Jews.*

I Shall firſt of all conſider the birth of *Jeſus*, and ſee whether in that particular the predictions of old concerning the *Meſſias* were fulfilled in him or not. And under this head I ſhall conſider the following particulars.

1. Lineage

The Targum *on* Iſa. 11. 10. Jer. 23. 5.

Firſt, his *lineage* and *kindred*, or the family of which he was born. The *Meſſias* was to be of the houſe and family

ly of *David*. Thus he is called *a root of Jeſſe*, Iſa. 11. 10. A righteous branch raiſed up to *David*, Jer. 23. 5. And *David* alſo, *Ezek.* 34. 23. And no wonder then that he ſhould be ſaid to be of the *tribe of Judah*, Mic. 5. 2. God had made a ſolemn and unalterable promiſe of the *Meſſias* unto *David*, and that he ſhould be of his ſeed. *I have made a covenant with my choſen, I have ſworn unto David my ſervant: Thy ſeed will I eſtabliſh for ever, and build up thy throne to all generations*, Pſal. 89. 3, 4. Theſe words are too great to have their completion in *Solomon*, and the ſucceeding Kings of *Judah*, who were of *David*'s family and lineage. And it is not hard to diſcern (what a learned man hath obſerved) that the *Pſalmiſt* does diſtinguiſh between *David*'s *ſeed*, and *David*'s *ſons*: By his *ſeed* the *Meſſias* is to be meant; and what is ſaid of his *ſeed* is to be underſtood of *Chriſt*, having a preciſe reference to him; but what is ſaid of his *ſons*, and *children*, hath a reference to his deſcendants and his ſucceſſours; and the promiſes made to them are *conditional*; that of the *Meſſias*, who was to be of his family was *abſolute*. Thus 'tis ſaid, *His ſeed alſo will*

Mic. 5. 2. *underſtands thoſe places of the Meſſias, and of him doth* Kimchi *expound* Ezek. 34. 23.

will I make to endure for ever, and his throne as the days of heaven, v. 29. The kingdom of the *Meſſias* ſhall never fail, and nothing ſhall hinder his being exhibited to the world. But then for *David's ſons*, viz. *Solomon* and his other off-ſpring it follows, *If his children forſake my law, and walk not in my judgments; if they break my ſtatutes and keep not my commandments, then will I viſit their tranſgreſſion with a rod, and their iniquity with ſtripes*, v. 30, 31, 32. This will God doe with the Sons of *David* to whom his promiſes, which referred to them, were but conditional; but then it follows, *Nevertheleſs my loving kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have ſworn by my holineſs, that I will not lie unto David. His ſeed ſhall endure for ever, and his throne as the Sun before me. It ſhall be eſtabliſhed for ever as the Moon, and as a faithfull witneſs in heaven*, v. 33.---37. Now for our *Jeſus* it is evident, and not denied by the Jews, that he was of the *ſeed* of *David*. When *Gabriel* went to the bleſſed Virgin, it is ſaid that he went

went to a *Virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David*, Luk. 1. 27. And *Zacharias* does bleſs God for raiſing up an *horn of ſalvation, in the houſe of his ſervant David*, v. 69. The Goſpel begins, *The book of the generation of Jeſus Chriſt the Son of David*, Matt. 1. 1. By this name *Jeſus* was called frequently: *Thou ſon of David have mercy upon us*, ſay the blind men, *Matt.* 9. 27. And the people ſaid of him, *Is not this the ſon of David?* Matt. 12. 23. The multitude cried out, *Hoſanna* to the *ſon of David*, Mat. 21. 9. See alſo *c.* 15. *v.* 20. *c.* 20. *v.* 30, 31. The Jews knew very well that the *Meſſias* was to be the Son of *David*, and the Prieſts and Scribes were diſpleaſed when they heard *Jeſus* called the *ſon of David*, Matt. 21. 15. When *Jeſus* asked the *Phariſees* whoſe Son *Chriſt* is, they ſay unto him, *the ſon of David*, Matt. 22. 42. And when there aroſe a queſtion about *Jeſus*, the Jews ſaid, *Hath not the Scripture ſaid that Chriſt cometh of the ſeed of David?* Joh. 7. 42. And our Saviour therefore might well be called, *the Lion of the tribe of Judah:* and, *the Root of David*, Rev. 5. 5. and the *off-ſpring of David*, c. 22. v. 16.

And

And the authour of the Epiſtle to the *Hebrews*, even in that Epiſtle which he writes to the Jews, ſays *it is evident that our Lord ſprang out of Judah*, Heb. 7. 14.

I grant that there is ſome difficulty in the account we have of the genealogy of *Jeſus* as it is delivered to us by St. *Matthew* and St. *Luke*. But thoſe are very unreaſonable men that will upon that ſcore now reject Chriſtianity. For we do not find that the Jews of old denied our *Jeſus* to be of the family of *David*, or that they accuſed the Chriſtians for affirming him to be of the tribe of *Judah*: And yet it is not to be imagined that they would have omitted to have charged the firſt Chriſtians of forgery had there been any ground for ſuch a charge. And ſure I am if the Jews could not charge the Chriſtians upon this ſcore (and that they did not is an argument that they could not doe it) they are very unreaſonable that now make the objection.

Secondly, I conſider the place of his birth. Of the *Meſſias* it is foretold that he ſhould be born not onely of the family, but in the city or town of *David* alſo. Thus the Prophet tells us, that

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out of Bethlehem he ſhould come forth that was to be ruler in Iſrael, Mic. 5. 2. Now certain it is that the ancient Jews underſtood that Prophecy of the *Meſſias*, whatever artifices the later Jews have uſed to evade the force of that divine teſtimony, of which we have very good evidences to this day. And the Chaldee Paraphraſt on the place ſpeaks plain enough in this argument, when he paraphraſeth upon thoſe words, *Out of thee ſhall he come forth unto me that is to be ruler in Iſrael*, thus, *Out of thee, before me ſhall come Meſſias* (or *Chriſt*) *that he may rule*, &c. and to the ſame purpoſe doth *Jonathan* the *Targumiſt* ſpeak on *Gen.* 35. 21. where 'tis ſaid that *Iſrael journied and ſpread his tent beyond the tower of Edar*. To which he adds theſe words, אתרא דמתמן וכו׳ that is, *The place from whence the King Meſſias ſhall be revealed in the laſt days.* We find *Jacob* at that time about *Ephrath*, which is *Bethlehem*, in the way to which place *Rachel* died and was buried there, *v.* 19. The Tower of *Edar* is the *tower of the flock*, and thought to be the ſame which the Prophet mentions, *Micah.* 4. 8. and one of the Ancients tells us that the Tower of *Edar* is

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the place of the Shepherds near unto *Bethlehem* (where the company of *Angels* declared the nativity of our Saviour) and that thence it had its name; or, from *Jacob*'s feeding his Cattel there, *vel, quod verius eſt, quodam vaticinio, futurum jam tunc myſterium monſtrabatur.* He tells us elſewhere expreſly that the Tower of *Edar* was the place where *Jacob* fed his flocks, and where the Shepherds, that watched by night, at the time of our Saviour's birth, (*Luk.* 2.) heard the heavenly hoſt ſaying, *Glory to God in the higheſt, and on earth peace, good will towards men.*

Hieron. *Quæſt. in* Geneſ. *Id. ad* Euſtochium *Epitaph.* Paul.

Hence it appears that the Jews expected their *Meſſias* from *Bethlehem.* And when *Herod* demanded of the Prieſts and Scribes where *Chriſt* was to be born, *They ſaid unto him, in Bethlehem of Judæa: for thus it is written by the Prophet, and thou Bethlehem,* &c. Matt. 2. 5, 6. And at another time we find the Jews ſaid, *Hath not the Scripture ſaid that Chriſt cometh of the ſeed of David, and out of the town of Bethlehem where David was?* Joh. 7. 42. And there was our Saviour born, though it were unlikely it ſhould have been ſo. For he was conceived in *Nazareth*, there his

his Mother lived, and there one would have thought ſhe ſhould have been delivered: but God had otherwiſe decreed, and he by his wiſe providence brought it to paſs. For ſo it was that *Auguſtus* made a decree for the enrolling or taking the names of his ſubjects and tributaries, upon which account *Joſeph* and *Mary* removed from *Nazareth*, where they lived, unto *Bethlehem* a town of their own tribe, and there was *Mary* delivered; there was our Saviour born, *Luk.* 2. 1.---7. And thus did God make *Auguſtus Cæſar* an inſtrument to fulfill his decree when he himſelf knew it not; and *Cæſar* fulfills a Prophecy by this means which he had not heard of.

But this providence of God is ſtill the more remarkable if we conſider farther, what hath been obſerved concerning the decree of *Auguſtus Cæſar* to this purpoſe. You are to this purpoſe to know that *Auguſtus* had decreed that 27 years before the birth of *Chriſt* there ſhould have been an enrolling of the whole Empire, and proclaimed it in *Tarracon* a City of *Spain* after the *Cantabri* had been conquered and reduced by him; for that he conceived a fit time, the *Roman* Empire being then

at quiet: But finding afterwards a breaking out of ſome ſtirs he deferred it to this time when our Saviour was born. Had it been done before, there might have been no need of it now. And then *Joſeph* and *Mary* had not had the occaſion of going up to *Bethlehem*. But what ſhall we ſay? *This was the Lord's doing, and it may well be wonderfull in our eyes.*

Before I conſider the ſtupendious manner of the birth of *Jeſus*, I ſhall againſt the *Jews* defend St. *Matthew*'s quotation of the Prophet *Micah*.

It is very true there is ſome variety in the words (as they are laid before us by St. *Matthew*) both from the words as they are read in the *Hebrew* Copy in the Prophet, as alſo from the *Greek* interpreters. But the difference between them ſeems greater than it is: And I ſhall account for the difference before I paſs to another matter.

And to my preſent purpoſe it will be needfull onely to obſerve theſe two.

Firſt, What in the Prophet is called *Bethlehem Ephratah*: St. *Matthew* calls *Bethlehem* in the land of *Judah*.

But this is of little moment: *Ephratah* and *Bethlehem* were but two names of the

the ſame place, as appears from *Gen.* 35. 19. *Ruth* 4. 11. And though *Ephratah* were an ancient name of *Bethlehem* before the captivity, yet it is to be conſidered that it might not be ſo well known to *Herod*, who is upon the inquiry after the place of *Chriſt*'s birth; and for his certain information he is told that *Bethlehem* of *Judæa* was It. And when inſtead of *Bethlehem Ephratah*, as it is in *Micah*, St. *Matthew* calls it *Bethlehem* in the land of *Judah*, he ſpeaks of the ſame place more diſtinctly than the Prophet had done in his words. There was another *Bethlehem* in the tribe of *Zabulon*, (Joſh. 19. 15.) In diſtinction from which this is called *Bethlehem Judah*, Judg. 17. 7. 19. 1. And ſince the enquiry was concerning the place of *Chriſt*'s birth (who was to be born of the tribe of *Judah*, Gen. 49. 10.) no wonder that St. *Matthew* ſhould expreſs it thus.

Secondly, The place which in *Micah* is called *Little*, in St. *Matthew* is called *not the Leaſt*. And though there appears not ſo great a difference between theſe two expreſſions as we render them, yet as the words lie in the *Hebrew* in the Prophet, and eſpecially

as they are tranſlated by the *Greek* interpreters compared with the Text of St. *Matthew* there ſeems to be a contradiction. 'Tis ὀλιγοστὸς in the LXXII. and μηδαμῶς ἐλαχίστη in St. *Matthew*.

For the removing this difficulty I ſhall not repeat the various ways which learned men have taken: I ſhall mention two which bid the faireſt.

Firſt by rendring the words in *Micah* which we tranſlate, *though thou be little among the thouſands*, &c. Thus, It is little that thou ſhouldeſt be (*i.e.* be reckoned) *among the thouſands*, &c. *q. d.* This is too mean a thing for thee, *Bethlehem*, from whom ſhall ſpring the ruler of *Iſrael*. This makes the ſenſe the ſame with St. *Matthew* without any violence to the Text.

Secondly, I rather chuſe another way, and I ſhall deliver it in my Authour's own words. *The plaineſt way of reconciling them* (ſays he) *ſeems that, which a learned Jew, who probably never knew what is written in St.* Matthew, *and would certainly never have ſtrained to ſay what ſhould make for juſtifying the Goſpel*, or advantage of Chriſtians, *gives us; which is this, that* the word צעיר ſignifies *little* and *great*, or, *of great note*

Dr. Pocock *on* Micah 5. *v.* 2.

note and eſteem; and yet in this latter ſenſe it is here to be underſtood in this place. That the word hath both theſe ſignifications he proves by inſtancing in other places in which, though it frequently ſignifies little, *it is to be rendred* great, *or* Chief, *or* Prince. *The ſame is affirmed by others of good authority, and among the chief Maſters of their language.*

To which nothing ſhall need to be added but what the ſame Authour ſubjoins preſently afterward. *With great emphaſis* (ſays he) *ſeems that word here put which ſignifies at once both little and great, or of great renown, to ſhew that, as ſome other things, which are little in bulk or quantity, yet in other regards are of more eſteem and value above others in ſight greater; ſo it was with* Bethlehem *though perhaps otherwiſe little in number, bigneſs or account among the thouſands of* Judah, or as St. *Matthew, among the Princes of Judah. Which in ſenſe is all one, alluding to the cuſtome of the* Iſraelites *of dividing their tribes into thouſands* (*as among us the Shires are divided into Hundreds*) *over every one of which thouſands was a Prince or Chief.*

Thus is the difficulty of reconciling St. *Matthew* and *Micah* abundantly removed, and that by a way which the Jews themſelves cannot reaſonably reject.

Thirdly, I conſider the ſtupendious manner of his birth. For this was alſo foretold of the *Meſſias* that he ſhould be born of a *Virgin*. This God had promiſed long before to the houſe of *David*. I ſay to the houſe of *David*, for that is to be very well heeded: 'Twas to the houſe of *David*, not to *Ahaz* that this promiſe was made. Indeed God ſaid unto *Ahaz*, *Ask thee a ſign of the Lord thy God*, &c. But this *Ahaz* refuſed to doe, and ſaid, *I will not ask, neither will I tempt the Lord.* And then follows the promiſe, not to *Ahaz*, but to the houſe of *David*. And he ſaid, *Hear ye now O houſe of David, is it a ſmall thing for you to weary men, but will ye weary my God alſo? Therefore the Lord himſelf will give* [לכם] *you a ſign, Behold a Virgin ſhall conceive and bear a Son and ſhall call his name Immanuel*, Iſa. 7. 11. ---- 14. By which words it is very evident, as one of the Ancients hath obſerved well, that what is ſaid here is ſaid to the houſe of *David*. Now the

Δηλονότι τοῦ τῷ Ἀχαζ εἰρημένου τῷ οἴκῳ εἰρηται Δαβιδ. Orig. contra Celſ. l. 1.

the Virgin *Mary*, though ſhe were indeed eſpouſed to *Joſeph*, yet *before they came together ſhe was found with Child of the Holy Ghoſt*, Matt. 1. 18. And the ſame Evangeliſt tells us expreſly, *All this was done that it might be fulfilled, which was ſpoken of the Lord by the Prophet, ſaying, Behold a Virgin ſhall be with Child*, &c. v. 22, 23. It was under the character of the *ſeed of the woman* that the firſt promiſe of the *Meſſias* was made, *Gen.* 3. 15. And this was made good in the birth of *Jeſus* of a *Virgin*; who was in the ſtricteſt ſenſe the ſeed of the woman; for though the Virgin *Mary* were eſpouſed to *Joſeph*, yet *before they came together* ſhe was found with Child of the *Holy Ghoſt*. Thus as *ſin* entred by a *woman* ſo did *ſalvation* alſo. And God made a Woman the inſtrument of the greateſt good, as the firſt Woman was the occaſion of the greateſt evil. The Woman was then firſt in the tranſgreſſion, and now ſhe is alſo made of God an inſtrument of the greateſt bleſſing to mankind: we are ſaved now by the fruit of a Woman's womb, as we were made miſerable at firſt by a Woman's rebellion. And thus the Apoſtle tells us that

the Woman ſhall be ſaved in *Child-bearing:* And there being a difficulty in that expreſſion I ſhall offer ſomething upon this occaſion towards its explication. The Apoſtle requires that the woman ſhould *learn in ſilence with all ſubjection,* (1 Tim. 2. 11.) and adds; *But I ſuffer not a woman to teach, nor to uſurp authority over the man, but to be in ſilence,* v. 12. This may ſeem hard on the woman's ſide, and therefore the Apoſtle, to ſhew that what he required of the woman was not arbitrarily done, gives the reaſons why he enjoins the woman this ſilence and ſubjection; and gives two reaſons: The firſt is that the woman by God was made ſubject to man, and was ſo even by the very law of her creation, and would have ſo continued had mankind continued in innocence. *For Adam was firſt formed, then Eve,* v. 13. The ſecond reaſon for this injunction of ſilence and ſubjection is the woman's tranſgreſſion: This rendred her condition more mean and worſe than it was by the law of her creation. She is now ſubjected for her fault, and depreſſed lower than ſhe was upon the ſcore of her tranſgreſſion: God ſaid to the woman upon her fall, *Thy deſire*

ſhall

ſhall be to thy husband, and he ſhall rule over thee, Gen. 3. 16. Thus ſaith the Apoſtle, *And Adam was not deceived, but the woman being deceived was in the tranſgreſſion*, v. 14. By all which it appears that the woman's condition ſince the fall is very bad, and upon ſome accounts worſe than that of the man's. But yet though it be much depreſſed 'tis not deplorable and hopeleſs: It follows, *Notwithſtanding ſhe ſhall be ſaved in Child-bearing, if they continue in faith, and charity, and holineſs with ſobriety*, v. 15. *She ſhall be ſaved in Child-bearing*, not that the woman's bearing of children were either a means or condition of her being ſaved; this would be ſmall comfort to thoſe who bear none. But ſhe ſhall be ſaved by this Saviour who was born of a woman and is the promiſed ſeed. 'Tis διὰ τ τεκνογονίας, by this Son born of the Virgin *Mary*; this promiſed ſeed, who is the foundation of faith and hope. And then what follows, *If they continue in faith and charity, and holineſs with ſobriety*, does but inſinuate the condition required on the woman's part. The principal object of faith is the τεκνογονία, or promiſed ſeed; this is the means of our ſalvation,

and

and the foundation of our hope; but *faith* and *charity* are required as *conditions* on our part.

Fourthly, I conſider the time in which the *Meſſias* was to come according to the promiſes and predictions of the old Teſtament. And here I ſhall conſider, what the time predicted was; and then ſhew you that 'tis paſt long ſince; and, that our *Jeſus* did appear at that time, according to the general expectation.

I ſhall begin, and ſhew what the time was in which the *Meſſias* was to come according to the predictions of the old Teſtament. And to that purpoſe commend to your conſideration thoſe places of Scripture which give us an account of that time. And I ſhall begin with the words of *Jacob: The ſceptre ſhall not depart from Judah, nor a lawgiver from between his feet, untill Shiloh come*, Gen. 49. 10. That thoſe words are to be underſtood of the *Meſſias* the ancient writers of the Jews do confeſs, and the modern Jews know this very well: And ſeveral of them have alſo interpreted the place of the *Meſſias*. Though there have been ſome among them who have uſed their wits to elude the force

of

of that divine Teſtimony. The meaning of thoſe words of *Jacob* is as if he had ſaid, The Jews (who near the time of and after their return from their captivity of *Babylon*, received their denomination from *Judah*) ſhall not ceaſe to be a people, nor be quite deprived of the uſe of their Laws and Religion untill the *Meſſias* ſhall come among them. This is the natural and unforced ſenſe of theſe words: Now we know that forty years after the death of *Jeſus* the Jews were overcome by the *Romans*, their City and Temple burnt; ſince which time they have been diſperſed and ſcattered, and are not at this day, nor have they been for many ages any diſtinct Polity or Commonwealth. Let them in this confute us if they can: Let them tell us where their Nation dwells, where it is that they are either a *Kingdom* or *Republick*, or *Body Politick*: Let them ſhew us their Sceptre, their marks and enſigns of government and authority? We know they are a ſcatter'd people, that their City and Land are in the poſſeſſions of ſtrangers, and that they live under the laws and government of the ſeveral Countries in which they are. The *Prophet* is more parti-

particular and preciſe in this affair, *Dan.* 9. *Gabriel* informs that *Prophet* of the time of the *Meſſias:* For there we ſhall not need to be beholden to the Jews to grant us that *Gabriel* ſpeaks of the *Meſſias*; for he calls him *Meſſiah*, and *Meſſiah the Prince.* His words to *Daniel* are theſe. *Seventy weeks are determined upon thy people, and upon thy holy city, to finiſh the tranſgreſſion and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion, and prophecy, and to anoint the moſt holy. Know therefore and underſtand, that from the going forth of the commandment to reſtore and to build Jeruſalem, unto the Meſſiah the Prince, ſhall be ſeven weeks: And threeſcore and two weeks the ſtreets ſhall be built again, and the wall even in troublous times. And after threeſcore and two weeks ſhall Meſſiah be cut off but not for himſelf: And the people of the Prince ſhall come, and ſhall deſtroy the city and the ſanctuary, and the end thereof ſhall be with a flood, and unto the end of the wars deſolations are determined. And he ſhall confirm the covenant with many for one week: and in the midſt of the week he ſhall*

ſhall cauſe the ſacrifice and the oblation to ceaſe, and for the overſpreading of abominations he ſhall make it deſolate, even untill the conſummation, and that determined, ſhall be poured upon the deſolate, (v. 24, 25, 26, 27.) That the time mentioned by *Gabriel* hath a particular reference to *Chriſt* muſt be granted it being expreſs. And then let men but compute the time and they will ſoon find that *Gabriel*'s words give an account of a time that is long ſince paſt, and that they are words that give ſuch a deſcription of time as muſt have its expiration about that time when our *Jeſus* was in the fleſh. Another teſtimony we have from the Prophet *Haggai*, chap. 2. It is well known that the *ſecond Temple* came very much ſhort of the glory of the *firſt*; and yet there we find a promiſe that the glory of that ſecond Temple ſhould be greater than that of *Solomon*'s; which could not be otherwiſe true than that the *Meſſias* (a greater than *Soloman*) was to come into it, and honour it with his preſence. Let us conſider the words. *I will ſhake all nations, and the deſire of all nations ſhall come, and I will fill this houſe with glory, ſaith the Lord of hoſts. The ſilver is mine,*

mine, and the gold is mine, ſaith the Lord of hoſts. The glory of this latter houſe ſhall be greater than of the former, ſaith the Lord of hoſts, and in this place will I give peace, ſaith the Lord of hoſts, v. 7, 8, 9. The glory muſt be with reference to the *Meſſias*, or upon ſome other account: Upon other accounts this houſe was ſo far from exceeding the glory of the firſt Temple, that the Jews mention ſeveral particulars in which this ſecond Temple fell ſhort of the firſt. And therefore the promiſed glory muſt refer to the coming and preſence of the *Meſſias*. And thus we reade in *Malachy*, chap. 3.---- *The Lord whom ye ſeek ſhall ſuddenly come to this temple; even the meſſenger of the covenant whom ye delight in, behold he ſhall come, ſaith the Lord of hoſts*, v. 1. It will appear by what hath been ſaid that the time is lapſed long ago in which the *Meſſias* was to come. For *Daniel*'s weeks they are expired whatever *Epocha* we frame for their beginning: And the people of the Jews have been vanquiſhed and diſperſed; and their City, and that very Temple into which the *Meſſias* was to come were committed to the flames above ſixteen hundred years ago.

But

But then our *Jeſus* lived when the Jews were a *Polity*, and while they lived by their *own laws*, and in their *own land*. He went into that *Temple* which the Prophet mentions, and did appear among the Jews before their Sceptre was departed, and at an age and time when there was a great expectation of the *Meſſias* among the *Jews*, and of ſome great perſon among the *Gentile world*.

That there was at that time, when *Jeſus* appeared, a great expectation of the *Meſſias* among the Jews I have ſhewed already: And I ſhall now obſerve farther ſtill that there was even among the Heathens an expectation of ſome great perſon that ſhould appear in that age in which our *Jeſus* lived. And of the truth of this we have very good teſtimonies from ſundry Authours. I ſhall not inſiſt upon the predictions of the *Sybils*, which were among the heathen people. Thus much is certain, that there was in that age a great expectation of ſome extraordinary perſon. When *Auguſtus* (in whoſe time our Saviour was born) ſent to the *Oracle* to know who ſhould reign after him he received an anſwer to this purpoſe. *That*

an Hebrew Child had commanded him, whom Auguſtus *conſulted, off from his ſeat, and remitted him to his ſad doom, and that therefore he ſhould forbear making any farther addreſſes to him.* I will not lay any great ſtreſs upon this teſtimony: There have been thoſe that think that *Virgil* hath ſome paſſages that iuſinuate the perfections of this perſon that was expected in that age, and that his words point at our Saviour however they were applied by him or others to the Son of *Pollio*: And indeed there are ſome parts of his Poem that ſeem to look that way, *viz.*

Virg. *Eclog.* 4.

Jam nova progenies cœlo demittitur alto.
Te duce, ſi qua manent ſceleris veſtigia
Irrita perpetua ſolvent formidine terras.

[*noſtri*

But be all this as it will, we have other teſtimonies from approved Authors among the Heathens of the truth of what I have ſaid. *Suetonius* tells, in the life of *Veſpaſian*, to this purpoſe of a great expectation of ſome eminent perſon from *Judæa*, about that time, that ſhould come into the government and adminiſtration of affairs. His words are

Sueton. *in vita* Veſpaſiani.

are these. *Percrebuerat oriente toto vetus & constans opinio, esse in fatis, ut eo tempore Judææ profecti rerum potirentur.* This agrees very well with what I mentioned before out of *Josephus*, who tells us of a Prophecy that at that time *one of their own Countrey should have dominion over the world.* And this expectation of the Jews did excite them to War with the *Romans*, as both *Josephus* and *Suetonius* observe. Another *Roman Historian* gives us the same account of this great expectation of some extraordinary person that should about this time arise out of *Judæa. Pluribus persuasio inerat*, says he, *antiquis sacerdotum literis contineri, eo ipso tempore fore, ut valesceret oriens, profectique Judææ rerum potirentur.* These testimonies do sufficiently prove what I bring them for, that there was a general expectation of some more than ordinary person to arise from the Jewish people at that time. And upon the whole it seems very plain, that the ground of this expectation was to be fetched from the predictions in the old Testament concerning the time when the *Messiah* was to be born. These Prophecies were so plain, that they raised in the Jews a general

Joseph. *de Bello Judaic. l.* 7. *c.* 12.

Cornel. Tacit. *Histor. l.* 5.

neral expectation of their *Meſſias* at that time; and they did withall ſignifie the hope they had of his appearance, and hence the fame of that expectation was ſpread abroad in the *Gentile* world.

We ſee that the birth of our *Jeſus* agrees very well with what was predicted of the *Meſſias*: I ſhall therefore now proceed to ſome other particulars.

But before I do that I cannot but take notice how the Jews ſhuffle when they are urged with the Scriptures above mentioned, which predicted the coming of the *Meſſias*.

From the words of *Jacob*, (Gen. 49. 10.) it is evident that the *Meſſias* was to come while the Jews were a people, and before they were diſperſed. Their ancient Doctours expound thoſe words of the *Meſſias* with one conſent. The time is elapſed, and for ſixteen hundred years they have been driven out of their own land and (many of their laws being annexed to that land) been forced to live where they could not put in practice the laws of *Moſes*. And now they have found out arts and tricks to elude the force of that place, which their ancient writers underſtood of the *Meſſias*, which are ſo vain and weak that

Menaſſeh Ben Iſrael *Conciliator pa.* 88.

that I will not reckon them up, but refer the Reader to one of their late Writers on this argument.

It is infinitely plain that the *Messias* was to come during the second Temple, according to *Haggai* and *Malachy*. It is certain that the glory of that latter House was to be greater than that of the former. And there can be no other account given how this could be, but that it should be from the presence of the *Messias* who was to appear in this Temple. For otherwise this Temple came short of *Solomon*'s, and they who knew *Solomon*'s wept when they saw the foundation of this, (*Ezra* 3. 3, 12.) Nay the Jewish writers tell us (and fansie that they learn it from the defect of the letter ה in the text of *Haggai*, *chap.* 1. *ver.* 8.) that there were five things in *Solomon*'s Temple which were wanting in this second Temple: *viz.* the *Ark*, the *Urim* and *Thummim*, the *Fire* from *Heaven*, the *Shechinah*, and the *Holy Ghost*. These things lessen the glory of this second House, which yet, (as is foretold) should be greater than that of *Solomon*'s. And what do the Jews say to all this?

R. Kimchi & R. Solom. *in* Hag. 1. 8. & R. Bechai *in legem. f.* 59. *Col.* 4.

Kimchi & R. Solom. *in* Haggai 2. & Lipmanni Nizachon. *pag.* 141.

They anſwer that the ſecond Temple ſtood longer than the firſt, and ſo in reſpect of its duration it was more glorious than the firſt. For whereas the firſt Temple ſtood but 410, the ſecond continued 420 years. As if the ſtanding ten years longer were a thing in it ſelf of ſo great moment, and ſo great a comfort to thoſe who ſaw its foundation. Does God ſay that he will ſhake the Heaven and Earth, and all Nations, and fill this Houſe with glory, and ſend the deſire of all Nations; and is this all that he means that this Houſe ſhall continue ten years longer than that of *Solomon*'s? Suppoſing the account to be true that it ſtood ten years longer than that of *Solomon*'s, yet does not this infer the glory which is here promiſed: Is this all that is meant by thoſe words, *I will fill this houſe with glory?* The Tabernacle of *Moſes* according to the account of *Maimon.* continued longer than 410 years, and was it therefore more glorious than *Solomon*'s Temple?

Maimon. Beth Habbechirah. *cap.* 1.

At other times they tell you that the ſecond Temple was beautified by *Herod*, and enriched by other Kings of the earth: As if God who values not

ſilver

ſilver and gold did magnifie here the magnificence of an *Idumæan*, and the munificence of ſome *Heathen Princes*; or as if this could afford the Jews any great comfort, who under this ſecond Temple met with ſevere afflictions from the *Greeks* and *Romans*?

------*Credat Judæus apella.*

I once met with a *Jew*, who ſeemed to be a perſon of conſiderable rank: Diſcourſing with him about Religion I preſſed him with the words in *Haggai*, *chap.* 2. *v.* 9. and ſhewed him the vanity of thoſe evaſions which their Writers had found out. I found him as vain as any of them when he inſiſted upon this, that the Houſe ſpoken of in *Haggai* was meant of a third Houſe yet to be built: *For that is meant* (ſaid he) *by the* בית האחרון i. e. *the latter houſe* in *the Prophet*: Whereas it is evident, that the words are to be underſtood of that *ſecond houſe* built on their return from the Captivity, as appears from *v.* 3. and 'tis called *This* latter Houſe, *v.* 9. which the *Jew* concealed. הַבַּיִת הָאַחֲרוֹן

The time of the coming of the *Meſſias* is ſo punctually ſet down in *Daniel*, and

ſo clearly revealed in other Scriptures, that the Jews themſelves are in great confuſion, when they are put upon this argument of computing the time when the *Meſſias* was to come into the world. And as a clear proof of this, *Maimon.* in that Book where he treats of the *Meſſias*, lays down this rule (which tends greatly to keep the *Jews* in their moſt aſtoniſhing unbelief) that *no man ought to compute the time of the coming of the* Meſſias; and to this purpoſe he cites a known ſaying of their wiſe men, *viz. Let them who compute times be extinguiſhed*, or, *periſh.*

Maimor. H. Melachim. c. 12.

CHAP.

CHAP. IV.

The CONTENTS.

That the Meſſias *was to be a* Prophet, *Deut.* 18. *v.* 18. *conſidered. That our* Jeſus *was a* Prophet *like unto* Moſes, *ſhewed in ſundry particulars. That the* Meſſias *was to converſe much in* Galilee *according to the prediction,* Iſa. 9. 1, 2, 3. *That place more particularly conſidered. That our* Jeſus *did ſo. Several other Characters of the* Meſſias *belonged to* Jeſus. *That the* Meſſias, *as was predicted, was to doe ſtupendious works.*

I Shall now paſs on to the Life of *Jeſus*, and ſee whether that agree with what was predicted of the *Meſſias*. And under this head I ſhall inſiſt upon the following particulars.

Firſt, that the *Meſſias* was to be a *Prophet* like unto *Moſes*. To this purpoſe we read what God ſaid unto *Moſes*. *I will raiſe them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he*

ſhall ſpeak unto them all that I ſhall command him, Deut. 18. 18. This promiſe is deſervedly applied unto *Jeſus*, *Act.* 3. 22. 7. 37. *Maimonides* lays it down as a rule, that the Prophet, of whom another Prophet hath teſtified, is to be preſumed a Prophet and needs not to be examined. And then this teſtimony of *Moſes*, their greateſt Prophet muſt needs be very worthy of regard, ſince it can belong to none (as will appear afterwards) ſo peculiarly as to our Bleſſed Saviour; who made it appear that he was that Prophet which was promiſed in thoſe words: And we find our Saviour appealing to the writings of *Moſes*, when he preached the things concerning himſelf, *Luk.* 24. 27, 44. And he lets the Jews know that the writings of *Moſes* will condemn them. *Do not think* (ſays he) *that I will accuſe you to the Father; there is one that accuſeth you even Moſes in whom ye truſt. For had ye believed Moſes ye would have believed me, for he wrote of me. But if ye believe not his writings, how ſhall ye believe my words?* Joh. 5. 45, 46, 47. It is very evident that the Jews looked for a Prophet at that time, *Joh.* 1. 21.

Maimon. *fundam. leg. c.* 10. *Sect.* 9.

And

And the woman of *Samaria* intimates no leſs, *Joh.* 4. 25. And the Jews confeſs that he *was of a truth that Prophet that ſhould come into the world*, Joh. 6. 14. And this general expectation of a *Prophet* at that time muſt be grounded upon the promiſe of God; for ſo it was (as the Jewiſh writers confeſs) that after the death of *Haggai*, *Zechary* and *Malachy* Propheçy ceaſed: And that it ſhould revive again among them they had no ground to believe but what they had from the divine promiſe. And theſe words (*Deut.* 18.) are a very expreſs promiſe of it; when Propheey had ceaſed ſo long a time yet they are aſſured that God would *raiſe them up a Prophet.* Juchaſin *fol.* 14.

Now our Saviour was that *Prophet*: And he gave great proofs that he was a Prophet: He taught the will of God, and ſpake as never man ſpake, and did mightily exceed the *Scribes* in his diſcourſes, who were a ſort of men that came the neareſt to the *Prophets*, Mat. 7. 29. We find our Lord preaching his Sermon on the Mount, (*Matt.* 5.) declaring the acceptable year of the Lord, (*Luk.* 4. 19.) He ſpake to the wonder of his hearers, with great authority

thority and aſſurance; with a mighty power and great conviction. And whereas the *Prophets* were wont to ſay, *Thus ſaith the Lord*, Our Saviour hath it, *I ſay unto you*; not like an ordinary *Prophet*, but like the *great Shepherd and Biſhop of our ſouls*, 1 Pet. 5. 4. Heb. 13. 20. 1 Pet. 2. 25. He farther ſhewed himſelf a *Prophet* as he foretold things to come. And this he did frequently, and the things came to paſs, and he appeared to be a true *Prophet*. Thus he foretold the denial of *Peter*, (*Matt.* 26. 75.) the treachery of *Judas*, (*Joh.* 6. 70, 71.) his own *death* and *reſurrection*, (Matt. 16. 21.) Aye, and after that, the deſtruction of the *Temple* and the *Jewiſh Nation*, with the calamities that ſhould go before it, (*Mat.* 24.) And the falſe *Chriſts* that ſhould ariſe, of which there have been conſiderable numbers from time to time. He tells the Jews that though they did not receive him, who came in his Father's name, yet, ſays he, *If another ſhall come in his own name him ye will receive*, (Joh. 5. 43.) The poor Jews have wofully experimented the truth of thoſe words of our Saviour, having been impoſed upon by Impoſtours from time

to

to time to their great loſs and miſchief, as I ſhall have occaſion to ſhew more at large afterwards. Thus did our Saviour make it appear that he was a true *Prophet* in that his predictions were anſwered by the event of things. And *Maimonides* himſelf lays this down as the teſt of a true Prophet that what he foretells comes to paſs. Maimon. *fundam. leg. c. 10. Sect. 2.*

But he was not onely a *Prophet*, but a *Prophet like unto Moſes* alſo, whoſe great Anti-type he was. *Moſes* is greatly magnified by the Jewiſh writers, and placed above the other Prophets. And it is expreſly ſaid, that *there aroſe not a Prophet ſince in Iſrael like unto Moſes, whom the Lord knew face to face*, Deut. 34. 10. And therefore it is a vain thing to look for this Prophet that was to be like unto *Moſes* among the Prophets that ſucceeded *Moſes*, while the ſpirit of Prophecy continued in *Iſrael*. Maimon. *fund. leg. c. 7.*

But our bleſſed Saviour was like unto *Moſes* in very many particulars. If *Moſes* were to be put to death, as ſoon as he was born, by the command of *Pharaoh*, ſo was our Saviour by the command of *Herod*. If he were forced to fly his countrey to ſave his *life*, ſo

Was

was *Jeſus* alſo. If *Moſes* faſted *forty days* and *nights*, ſo did *Jeſus* alſo. If *he* were meek *Jeſus* was *meek* and *lowly* in heart. If *Moſes* appeared when the *Iſraelites* were under the *bondage* of *Egypt*, ſo did *Jeſus* when they were under the *Roman power*. If *Moſes* gave his law from a *Mountain*, our Saviour preached his Sermon on a *Mount*. If *Moſes* had his *ſeventy Elders*, *Jeſus* had his *ſeventy Diſciples*. If *Moſes* were rejected and murmured at by his *own people*, our Saviour came *unto his own, and his own received him not*. If *Moſes* trampled on *Pharaoh's Crown* and deſpiſed the pleaſures of his Court, our Saviour refuſed to be *made a King*, and deſpiſed all the glory of this world. As the face of *Moſes* did *ſhine*, ſo did the face of *Jeſus*. (Compare *Ex.* 34. 35. with *Matt.* 17. 2.) And as *Pharaoh* deſigned the death of the *males* among the *Hebrews*, that he might deſtroy the deliverer of that people, ſo did *Herod* deſtroy them about *Bethlehem*. As *Moſes* returns into *Egypt* upon the death of thoſe who ſought his life, ſo does *Jeſus* into his Countrey upon the death of *Herod*. But there are other things in which our *Jeſus* was like unto *Moſes*. Viz.

In

In his more clear and open converſe with the divine Majeſty. Thus one of the Jewiſh writers tells us that *Moſes* ſaw clearly בלא משל not parabolically and ænigmatically. And God tells the *Iſraelites* thus. *If there be a Prophet among you I the Lord will make my ſelf known to him in a viſion, and will ſpeak unto him in a dream----- My ſervant Moſes is not ſo; with him will I ſpeak mouth to mouth, even apparently and not in dark ſpeeches, and the ſimilitude of the Lord ſhall he behold*, Num. 12. 6, 7, 8. Our bleſſed Saviour was in this the great *Anti-type* of *Moſes*. *No man hath ſeen God at any time, the onely begotten Son, which is in the boſome of the Father, he hath declared him*, Joh. 1. 18. *Vid.* Abravenel *in legem fol.* 417. *col.* 3.

In his *Mediatourſhip*. Thus *Moſes* tells the *Iſraelites*, *I ſtood between the Lord and you at that time to ſhew you the word of the Lord*, Deut. 5. 5. And in this he was but the type of our bleſſed Saviour, who exceeded him greatly, inaſmuch as he is the Mediatour of a better Covenant, which *was eſtabliſhed upon better promiſes*, Heb. 8. 6.

I may add, that *Moſes* was a type of our bleſſed Saviour in the deliverance which he wrought. He delivered his people

people from *Egypt*, but *Jeſus* ſaves us from our *ſins*. He ſaved the *Iſraelites*, *Jeſus* is the Saviour of the *World*. He wrought miracles but not ſo many and great works as thoſe which *Jeſus* did; as I ſhall ſhew at large afterwards.

What hath been ſaid is ſufficient to convince us that thoſe words (*Deut.*18.) belong to the *Meſſias*, and were fulfilled in our bleſſed Saviour. I know very well that the Jewiſh writers expound thoſe words to another ſenſe, and by the *Prophet* there they underſtand the whole order and ſucceſſion of *Prophets* after *Moſes*, or elſe *Joſhuah*, *or Jeremiah*. But there is no ground for ſuch an interpretation of the Text. For the words ſpeak plainly of one certain Prophet that God would raiſe up; and for *Joſhua* he was no Prophet, nor is he juſtly reckoned among that order of men. And that the words cannot be meant of *Jeremiah*, or of any other Prophet ſucceeding *Moſes* is plain from this, that they contain a promiſe not onely of a *Prophet*, but a *Prophet* like unto *Moſes*; which, according to the Jews conceſſion, neither *Jeremiah*, nor any of the other Prophets were: For

Moſes

Moſes was a Prophet of an higher form and rank than any of thoſe that did ſucceed him till our Saviour's time. And that this Prophet, (*Deut.* 18.) is not to be found among any of the Prophets of the old Teſtament will appear from theſe words, where it is ſaid, *There aroſe not a Prophet ſince in Iſrael, like unto Moſes, whom the Lord knew face to face*, (Deut. 34. 10.) The ſucceeding Prophets did but repeat what *Moſes* had taught. His law was their rule, till *Chriſt* came, who ſpake what God had commanded him.

Secondly, the place where the *Meſſias* was to converſe, when he came into the world, is alſo predicted, and we ſhall find our Saviour did converſe in that place. Though he were born in *Bethlehem* yet he lived in *Galilee*, as was predicted by the Prophet *Iſaiah*. I ſhall take the liberty to tranſlate thoſe words, as a learned man hath done, and to begin where he does alſo. *As the firſt time he made vile* (or, *debaſed*) *the land of Zabulon, and the land of Naphthali; ſo in the latter time he made it* (or ſhall make it) *glorious*. (If you ask how? it follows) *The way of the ſea beyond*

Mr. Mede on Mar. 1. v. 14, 15.

beyond Jordan Galilee of the Gentiles, the people that walked in darkneß (namely, of affliction) *have ſeen a great light, they that dwelt in the land of the ſhadow of death upon them hath the light ſhined.* (If you ask how comes this? it follows) *Unto us a Child is born, unto us a Son is given, and the government ſhall be upon his ſhoulder*, Iſa. 9. v. 1, 2, 3. For the better underſtanding of theſe words we may remember what the Scripture tells us, of the early affliction and captivity of this people, even in the days of *Pekah* by *Tiglath-Pileſer* King of *Aſſyria*, (2 *King.* 15. 29.) Now as it were in recompence of theſe early ſufferings they are promiſed here by the Prophet a glorious dignation from the preſence, and converſation, and preaching, and mighty works of our bleſſed Saviour. As the ſecond Temple, which fell ſhort of the firſt in glory, was to be more glorious than that by the preſence of the *Meſſiah*: ſo *Galilee*, though an obſcure Countrey, and remote from *Jeruſalem* the principal City of the Nation, and a Countrey that had been early and very ſeverely afflicted, ſhould yet be dignified with the preſence and works of *Chriſt*.

We

We are next to enquire whether this prediction were fulfilled in our bleſſed Saviour. And to that purpoſe we read that the Angel *Gabriel* was ſent unto a City of *Galilee*, named *Nazareth*, to the Virgin *Mary*, who dwelt there, to acquaint her that ſhe ſhould conceive and bring forth a Son, and call his name *Jeſus*, Luk. 1. And though *Jeſus* were born at *Bethlehem*, yet he was conceived in *Galilee*; and from thence *Joſeph* and *Mary* went up to *Bethlehem* upon occaſion of the decree of *Auguſtus Cæſar*, Luk. 2. And in *Galilee* again he lived when he was a young child: for after he was brought up out of *Egypt* by *Joſeph*, he fearing to go into *Judæa*, being warned of God in a dream, he turned aſide into the parts of *Galilee*, and he came and dwelt in a City called *Nazareth*, Matt. 2. 22, 23. From thence he came to be baptized by *John*, Matt. 3. 13. Mark 1. 9. And after his temptation and *John*'s impriſonment, we find him in *Galilee* preaching the Goſpel of the Kingdom of God, *Mark* 1. 14. Or, as St. *Matthew* hath it, *In the borders of Zabulon and Nephthalim, that it might be fulfilled which was ſpoken by Iſaias the Prophet,*

Euſeb. *Demonſtr. l.* 9. *c.* 8.

ſaying, The land of Zabulon and the land of Nephthalim, by the way of the ſea beyond Jordan, Galilee of the Gentiles, the people which ſate in darkneſs ſaw great light----- Matt. 4. 14, 15, 16. As there he had been brought up, *Luk.* 2. 39. 4. 16. ſo there he preached, *Luk.* 4. 14. *Matt.* 4. 23. At the Sea of *Galilee* he calls *Simon* and *Andrew*; and a little way from thence two other Diſciples, *James* and *John*, Mat. 1. 16, 19. And thereupon as he himſelf is called a *Galilean*, Matt. 26. 69. ſo are his Diſciples called *Galileans*, Act. 1. 11. 2. 7. The firſt miracle he wrought was in *Cana* of *Galilee*, Joh. 2. 11. He went indeed to *Jeruſalem* at the feaſt, *Joh.* 2. 13. but after that returns to *Galilee*, Joh. 4. 3, 43. And there he cures the Noble-man's Son, *v.* 46. And this was the ſecond miracle that he did when he was come *out of Judæa into Galilee*, v. 54. And he promiſes his Diſciples that after his reſurrection, he will go before them into *Galilee*, Matt. 26. 32. So that though he were at *Jeruſalem* at the feaſts, and died there, yet he was conceived in *Galilee*, there he *lived*, and *preached*, there he called his *Diſciples*, there he did his *miracles*, there he *appeared* to his

his Disciples after his resurrection.

But it is not fit we should dismiss this excellent prophecy, which does not onely foretell the great happiness of *Galilee* by reason of the presence of the *Messias*, but seems very particularly to point out those places in *Galilee* that should be thus dignified and honoured. The Prophet does not onely in general foretell the glory and honour that should be done to *Galilee*, by the general name of *Galilee* of the *Gentiles*; but he is more particular in naming the places of *Galilee*, which should be thus dignified; the *land of Zabulon* which is first named (our Saviour having his first abode in *Nazareth*, which belonged to that tribe) and the land of *Naphthali* (for there our Saviour lived afterwards in *Capernaum*, a great City in that tribe) where our Saviour dwelt after he left *Nazareth*, that this prophecy might be fulfilled, says St. *Matthew*, chap. 4. ver. 13, 14. Now this *Capernaum* was situated upon the coast of the Sea of *Galilee*, or *Tiberias*, and on the borders of *Zabulon*: and both It and *Nazareth* were beyond *Jordan*: And now this agrees exactly with what the Prophet expresses by *Zabulon* and *Naphthali*,

L'Empereur annotat. in Grammat. Mos. Kimchi. p. 148.

thali, the way of the Sea beyond *Jordan*: Thus was *Capernaum* exalted unto Heaven, *Luk.* 10. 15. And this Prophecy was fulfilled in our bleſſed Saviour.

Thirdly, It is foretold of the *Meſſias* (Mal. 3. 1.) that, after the appearance of his forerunner, he ſhall *ſuddenly come into his temple*. And the appearance of the *Meſſias* in that temple was to be the glory of it. *The deſire of all nations ſhall come, and I will fill this houſe with glory*, Haggai 2. 7, 9. It is very evident, as I have proved before, that the glory of the ſecond Houſe above the firſt, which is promiſed by God in this Prophet, can be underſtood of nothing leſs than of the glory which that Houſe ſhould receive from the preſence of the *Meſſias*, who was not onely to come during the ſtanding of that Temple, but was alſo to be preſent in it. I ſhall therefore at this time onely ſhew that this was fulfilled in our *Jeſus*. As this was predicted ſo was it underſtood by the Jews: The wiſe and the devout among them waited for the *Meſſias* there. *Simeon* (the Son of *Hillel*, and the Father of *Gamaliel*) is an inſtance of this. *He came by the ſpirit into the temple* with

with this expectation, (*Luk.* 2. 27.) And *Anna* the Propheteſs was another, who *departed not from the Temple*, (ver. 36, 37.) And as this was foretold and expected, ſo it was fulfilled in our *Jeſus*. He was preſented at the Temple forty days after his birth, (*Luk.* 2. 22.) And from the infancy of *Jeſus* till he was about thirty years old we read nothing of him, onely this, that at twelve years of age he was found in the *Temple* diſcourſing with the Doctours, (*v.* 46.) and when he was queſtioned for it by his Parents who ſought him ſorrowing, *He ſaid unto them, how is it that ye ſought me, wiſt ye not that I muſt be* ἐν τοῖς τοῦ Πατρός (we render it *about my father's buſineſs*, but it is by the *Syriack* truly rendred) *in my father's houſe? q. d.* Do ye not conſider that according to the predictions of the Prophets I was to have been in the Temple? In the *Temple* we find *Jeſus* driving out the ſellers and money-changers, (*Joh.* 2. 14.) He *taught* in the *Temple*, and for that end came again into the *Temple*, (*Joh.* 7. 14. with chap. 8. 2.) In the day-time he was teaching in the *Temple*, and in the morning all the people came to hear him in the *Temple*, (*Luk.* 21.

37, 38.) *Jeſus* tells the Jews that he was *daily with them in the Temple*, (Lu. 22. 53.) And when the High Prieſt asked him of his Diſciples and Doctrine, he ſaid, *I ever taught in the Synagogue and in the Temple whither the Jews alway reſort, and in ſecret have I ſaid nothing*, Joh. 18. 20.

Fourthly, we have in the old Teſtament ſeveral characters of the *Meſſias*, that do exactly agree with our *Jeſus*. We find the *Meſſias* deſcribed of old, as to his temper and the manner of his converſation with men, and we find that our *Jeſus* was ſuch a perſon. There never appeared in the world any perſon to whom thoſe characters did ſo peculiarly and manifeſtly belong as they did to our bleſſed Saviour. As for example; whoever remembers the peaceable converſation of our bleſſed Saviour, his great innocence and inoffenſiveneſs, and the great bleſſing which he pronounceth upon them that make peace, (*Matt.* 5. 9.) will find that he is, as the Prophet calls the *Meſſias*, the *Prince of peace*, (Iſa. 9. 6.) The great holineſs and righteouſneſs of his life agreed well with the Prophet's character of the *Meſſias*;

Meſſias; *Righteouſneſs ſhall be the girdle of his loins, and faithfulneſs the girdle of his reins*, (Iſa. 11. 5.) He that conſiders the great calmneſs of our Saviour's temper, and how he avoided popular fame and breath, will apply that to him which is ſaid of the *Meſſias*. *He ſhall not cry, nor lift up, nor cauſe his voice to be heard in the ſtreets*, (Iſa. 42. 2. with Matt. 12. 18.) When we remember the great *meekneſs of Jeſus*, we find it agree with the Prophet's character of *lowly*, which he gave of the *Meſſias*, (Matt. 11. 29. with Zechar. 9. 9.) What was there ever ſaid of the *Meſſias* of old which was not fulfilled in our *Jeſus*? Well might *Philip* ſay to *Nathanael*, of *Jeſus*, *We have found him of whom Moſes in the law, and the Prophets did write*, (Joh. 1. 45.)

Fifthly, It was foretold of the *Meſſias* that he ſhould doe many great and wonderfull works. The works which he ſhould doe are ſet down, and our *Jeſus* did thoſe very works; and this is another argument that he is that *Chriſt* who was promiſed. Of the *Meſſias* it was foretold that he ſhould *open the blind eyes*, (Iſa. 42. 7.) *unſtop* the *ears* of

the *deaf*, and untie the *tongue of the dumb*, (Iſa. 35. 5, 6.) That he ſhould *preach good things unto the meek*, or, which ſeems to be all one, *preach the Goſpel to the poor, and give liberty to the captives; and reſtore joy to the mourners, giving the garment of praiſe for the ſpirit of heavineſs; and that he ſhould proclaim the acceptable year of the Lord*, (Iſa. 61. 2, 3.) Our *Jeſus* did theſe things, and by doing theſe works he made it appear that he was the *Chriſt*, the Son of God: And we find him often referring the *Jews* to the works which he did. When the Jews would know of him whether he were the *Chriſt* or not, he tells them, *The works that I doe in my father's name they bear witneſs of me*, Joh. 10. 24, 25. Again, *If I doe not the works of my father, believe me not: But if I do, though ye believe not me believe the works*, ver. 37, 38. Again, *Believe me for the very works ſake*, Joh. 14. 11. His works proclaimed him to be the *Chriſt the Son of God*, Joh. 3. 2. 7. 31. When *John Baptiſt* ſent ſome of his Diſciples to *Jeſus* to know whether or not he were the *Meſſias* that was to come, we find he returned this anſwer. *Go*, ſays *Jeſus*,

Εὐαγγελίσασθαι πτωχοῖς. LXXII.

ſus, and ſhew John thoſe things which ye do hear and ſee; the blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the poor have the goſpel preached unto them, Matt. 11. 4, 5. He did ſuch works as none could doe without the divine aſſiſtance, and thoſe very works alſo which the *Meſſias* was to doe (according to the predictions of him) when he came into the world. But this argument requires a more particular conſideration.

CHAP. V.

The CONTENTS.

The works of Jeſus, *Matt.* 11. 4, 5. *conſidered. Of the miracles which* Jeſus *did. The vanity of the Jews in attempting to diſparage them. The opinion of* Maimonides, *that the* Meſſias *would not work miracles conſidered; and the Author of* Tractatus Theolog. Polit. *What a* Miracle *imports. That the* Meſſias *was to work miracles proved againſt* Maimonides. *That they*

they are a good argument of the truth of a Doctrine. That Jeſus *did work true miracles. This proved at large.*

THE words which I named before (*Matt.* 11. 4, 5.) deſerve a farther conſideration, as they do very much confirm the truth which I am now inſiſting upon. And to that purpoſe it will be well worth our while to conſider the occaſion of thoſe words as well as the deſign of our Saviour in ſpeaking them at that time.

We find that *John Baptiſt* (the forerunner of our bleſſed Saviour) who was himſelf confined to a priſon, ſent two of his Diſciples, when he heard of the works of *Chriſt*, to know whether or not he were the *Meſſias* who was to come, or whether they were to expect ſome other. *Art thou he that ſhould come, or do we look for another?* v. 3.

Hieron. *Epiſt.* Algaliæ *Quæſt.* 1.

It is not to be ſuppoſed, that *John Baptiſt* was ignorant whether *Jeſus* were the *Chriſt* or not: for he knew him before this time, and knew him to be the *Meſſias* alſo. He had ſeen the ſpirit deſcend from heaven like a Dove, and abiding on him. He ſaw and bare record that he was the Son of God, *Joh.* 1. 32, 34.

32, 34. He baptized *Jeſus* in *Jordan*, Matt. 3, 15. And it is expreſly ſaid, *Joh.* 3. 24. *that John was not caſt yet into priſon.* And we find him preſently after thoſe words teſtifying of *Chriſt*, v. 28. *John Baptiſt* knew him well, even before he baptized him, *Joh.* 3. 14. It could be no new thing to hear of the fame of *Jeſus*; he himſelf having foretold that his fame would ſpread, *Joh.* 3. 30. He had been queſtioned who he was, and had confeſſed that he was not the *Chriſt*, but his forerunner, *Joh.* 1. 20, 23. And when he ſaw *Jeſus* walking he called him the *Lamb of God*, Joh. 1, 36. From all which it is abundantly evident that *John Baptiſt* did not ſend to inform himſelf, but upon the ſcore, and for the ſake of his Diſciples. His Diſciples wanted confirmation in that truth which their Maſter was well aſſured of. There was among the Jews a fond expectation that their *Meſſias* would appear like a Temporal Prince, and deliver the Jews from ſervitude and ſlavery; they expected to be great men, and no longer in bondage to any foreign power. That their *Meſſias* ſhould fight their battels, and vanquiſh their enemies round about them. Act. 1. 6.

Maimon. H. Melach. c. 11.

them. This was the expectation of the Jews then, and the later Jews have been of the ſame belief.

Now was *John Baptiſt*, the forerunner of *Chriſt*, in Priſon, and would ſhortly be beheaded there. His Diſciples might hereupon be tempted to doubt whether *Jeſus* were the *Chriſt* or not; for they that expected a temporal Prince would hardly believe that he would ſuffer his chief Miniſter and forerunner to be, not onely detained in Priſon but, cut off by the hands of violence. Hence *John Baptiſt* ſends his Diſciples when he himſelf was in *Priſon*, v. 2. He ſends them when they moſt needed to be confirmed in the faith; for the impriſonment and following death of their Maſter would be apt to make them queſtion whether *Jeſus* were the *Meſſias*, or they not ſtill to look for another.

It is likewiſe to be conſidered that *John Baptiſt* lays hold of the fitteſt opportunity of ſending his Diſciples for their greateſt ſatisfaction: His being in *Priſon* implies that they needed a confirmation in the faith; but then the tidings of the *works*, which *Chriſt* did, ſeems to be the *occaſion* of ſending the Diſ-

Diſciples at a time when they were like to receive the utmoſt ſatisfaction which could be deſired.

And no leſs ſeems to be implied in the ſecond verſe of this Chapter: *Now when John had heard in the priſon the works of Chriſt he ſent two of his diſciples.*

And for the meſſage he ſent them on, it was of the greateſt moment: *Art thou he which ſhould come, or do we look for another?* v. 3. *i. e.* Art thou the *Meſſias* that was promiſed to come among us, or muſt we expect him to come ſtill? It is very uſual to expreſs the *Meſſias* by ὁ ἐρχόμενος, he that was to come. For he was promiſed long before under this expreſſion of one that ſhould in due time *come* among them. *The Sceptre ſhall not depart from Judah untill Shiloh come*, Gen. 49. 10. Again, *Be ſtrong, fear not, behold, your God will come*, Iſa. 35. 4. Again, *Bleſſed is he that cometh in the name of the Lord*, Matt. 21. 9. Joh. 12. 13. Heb. 10. 37. And agreeably hereunto the time of the *Meſſias* is called the *kingdom*, and the *world to come*, Mark 11. 10. Hebr. 2. 5. and chap. 6. 5. *Chriſt* was the great hope and expectation of *Iſrael*.

They

They promiſed themſelves very juſtly glorious things from his manifeſtation. The woman of *Samaria* could ſay, *I know that Meſſias cometh, which is called Chriſt: when he is come, he will tell us all things*, Joh. 4. 25.

Let us now conſider the anſwer which *Jeſus* returned unto this queſtion of *John Baptiſt*'s Diſciples: He refers them to his works for ſatisfaction. It was upon the occaſion of the *works* which *Jeſus* did, that *John Baptiſt* ſent his Diſciples, *v.* 2. and when they come we find that *Jeſus* refers them to the *works* which he did. *Jeſus anſwered and ſaid unto them, go and ſhew John again thoſe things which ye do hear and ſee: The blind receive their ſight, and the lame walk, the lepers are cleanſed, the dead are raiſed up, and the poor have the goſpel preached unto them*, v. 4, 5.

John Baptiſt had born witneſs of *Chriſt* before; he does not ſend them back to their *Maſter*, but refers them to his *works*. *Ye ſent unto John* (ſays our Saviour to the Jews) *and he bare witneſs unto the truth*, Joh. 5. 33. but then our Saviour adds, v. 36. *But I have greater witneſs than that of John; for*

for the works which the father hath given me to finiſh, the ſame works that I doe bear witneſs of me that the father hath ſent me.

His works then were a good proof that he was, what he profeſſed himſelf to be, the *Chriſt*, the Son of God. *Nicodemus* could not but confeſs that no man could doe the *miracles* which he did *except God were with him*, Joh. 3. 2. And many of the Jews could not but ſay, *When Chriſt cometh will he doe moe miracles than theſe which this man hath done?* Joh. 7. 31. The works which he did, ſpake who he was; for ſuch they were as did plainly proclaim a divine power.

But beſides; the works which our Saviour did, and to which he refers the Diſciples of *John*, were thoſe very works which the *Meſſias* was to doe according to the prediction of the Prophet: And theſe works here mentioned are thoſe very works: When our Saviour tells them that the *blind receive their ſight, the lame walk*; it is no more but what the Prophet had foretold ſhould come to paſs in the days of the *Meſſias*, Iſa. 35. 5, 6.

It may indeed be asked why our Saviour ſhould uſe theſe words, *and the poor have the goſpel preached unto them:* For why ſhould this be reckoned as a miracle, or where was this foretold of the *Meſſias*? But the anſwer is very eaſie to this. And.

Firſt, this was foretold of the *Meſſias* that he ſhould *preach the goſpel to the poor:* For *preaching good tidings to the meek*, Iſa. 61. 1. is the ſame thing with *preaching the goſpel to the poor.* And the ſame words are uſed by the Septuagint in the Prophet which are uſed by the Evangeliſt here.

Secondly, that though *preaching the goſpel to the poor* be not a miracle (nor is it reckoned ſo here) yet it is a particular that is very remarkable, and very pertinent to our Saviour's purpoſe. We muſt know that poverty was very much contemned by the Jews: Poor men were eſteemed evil alſo. And they have a ſaying among them, that *the ſpirit of God does not reſt upon a poor man.* Hence the poor and common people were ſlighted, and reckoned as children of the Earth: Their Prophets of old were generally ſent to Kings, their Scribes and Doctours taught the rich:

rich. They expected a Princely *Meſſias* that would Lord it over poor men. But our Saviour puts them in mind here that it was foretold that the *Meſſias* ſhould preach to the *meek* or *poor*. And that when he did ſo (as we know he did to poor Fiſhermen and Publicans) they ought to conſider that he did that which was predicted of the *Chriſt*. For that thoſe words (*Iſa.* 61. 1.) belong to the *Meſſias*, our Saviour elſewhere gives the Jews to underſtand, (*Luk.*4.18,21.) Nor do we find that they had any conteſt with him about that matter: No; they were ſo far from it that we are told they *all bare him witneſs, and wondred at the gracious words which proceeded out of his mouth*, (v. 22.)

Nor could any thing have been ſaid more ſeaſonably to the Diſciples of *John Baptiſt* than this (after our Lord had referred them to the works which he did) that he *preached the Goſpel to the poor*; becauſe this would ſet them right as to the *Meſſias*, whom they were to receive. For they may not now look for a temporal Prince to conquer and captivate their powerfull enemies, but a meek, and lowly, and mercifull perſon that would converſe with, and in-

ſtruct the poor and the needy. So that thoſe words, *and the poor have the Goſpel preached*, &c. tend to inſtruct them aright concerning the *Meſſiah*, whom they were to expect, and the nature of his Kingdom: For had he been ſuch a temporal Prince, as the Jews were ready to expect, he would rather have employed his arms againſt the powerfull enemies of his people, than to take upon himſelf the care of preaching the Goſpel, and that not to the *wealthy* and *honourable*, but to the *poor* alſo.

But not to inſiſt any longer upon this matter; I ſhall onely conſider that our Saviour refers the Diſciples of *John Baptiſt* to the works which he did as a proof that he was the *Chriſt* that was to come into the world. So then the works, which *Jeſus* did, are a good proof that he was the *Chriſt*; and do very much confirm the Doctrine which he taught. This was the great end for which they were done, and for which they are recorded alſo. *Theſe are written that ye might believe that Jeſus is the Chriſt, the Son of God, and that believing ye might have life through his name*, (Joh. 20. 31.)

By the works of *Jeſus* muſt be meant the

the miracles which he wrought, and to which he appeals upon all occaſions, as well as in theſe words of St. *Matthew*. Theſe miracles are a good argument of the truth of what *Jeſus* profeſſed, and of what he taught. And I ſhall make this appear to thoſe who are unprejudiced, and the ſincere enquirers after truth.

This is a truth of great moment, and that which tends very much to beget faith in us, and to diſpoſe us to the receiving the truth. Theſe miracles that were wrought do not onely ſpeak the *truth* of our Saviour's doctrine, but the *great moment* of it alſo: And ſo they do tend toward not onely the begetting in us a *belief* but a great *veneration* alſo of theſe divine truths. And he that goes about to deny, or to diſparage our Saviour's miracles, does at the ſame time endeavour to overthrow a main ground of Chriſtian Religion, and one great motive of its credibility.

I ſhall the rather enlarge upon this argument, both becauſe of its great weight and uſefulneſs, and alſo becauſe there have not been wanting in all ages thoſe who have denied or diſparaged the miracles which *Jeſus* did; and by

ſo doing have hindred, what in them lay, the propagation of the Chriſtian Faith.

In our Saviour's time we find thoſe that endeavoured to overthrow the credit of our Saviour's miracles. When *Jeſus* had reſtored one that was poſſeſſed with a Devil, and who was blind and dumb, inſomuch that all the people were amazed, and ſaid, *Is not this the Son of David?* There wanted not then among the *Phariſees* who durſt affirm *that he caſt out Devils by Beelzebub the Prince of Devils.* Our Saviour does indeed ſufficiently refute this ſuggeſtion, and ſhews the inconſiſtency thereof; and does lay before us the greatneſs of the ſin of theſe men who imputed a work of the Holy Ghoſt to the Prince of Devils: And aſſures us that whoſoever ſpeaketh againſt the Holy Ghoſt, it *ſhall not be forgiven him, neither in this world, neither in the world to come.* Theſe evil men were not able to deny the matter of fact, it was confeſſed that the blind ſaw, and the dumb ſpake: But then they were guilty of ſpeaking againſt the Holy Ghoſt when they imputed this work of his to the power of the Devil.

Mat. 12. 22

v. 32.

The

The *Jews* in after-times could not deny that *Jesus* had done great works among their Forefathers; but then these wretched men run into fables, and make lies their refuge, and give such an account of the whole matter as carries its confutation along with it; the account which they give is this.

That in the time of Helena *the Queen,* Jesus *of* Nazareth *came to* Jerusalem, *and that in the Temple he found a stone (on which the Ark of God was wont to rest) whereon was written the* Tetragrammaton, *or,* more peculiar name of God. *That whosoever should get that name into his possession, and be skilled in it, would be able to doe what he pleased. That their Wise-men fearing lest any of the* Israelites *should get that name, and destroy the world, made two Dogs of brass, and placed them at the door of the Sanctuary: That whenever any had gone in and learnt that name, these Dogs were wont at their coming out to bark so terribly that they forgat the name, and the letters which they had newly learnt. But* (say they) Jesus *of* Nazareth *went in and did not onely learn the letters of this name, but wrote them in a Parchment, which he hid as he came out in an incision* Pug. Fidei par. 2. cap. 8. sect. 6.

which he had made in his fleſh. And though through the barking of the Dogs he had forgot the name, yet he learnt it afterwards from his Parchment. By virtue of this name (ſay they) Jeſus *reſtored the lame, healed the leprous, raiſed the dead, walked himſelf upon the Sea.* By this account it appears that the *Jews* did not deny the matter of fact: for that *Jeſus* did the works is confeſſed on all hands, and ſo much we may gain from this fabulous narration: There is nothing elſe in it worthy the notice of a wiſe man.

But ſtill there is another opinion to be found among the *Jews* of after-times, and it was this; That the *Meſſias* when he came was not to work miracles, and that therefore the working miracles was not to be any mark and character of the true *Meſſiah*. Nor is it ſtrange that when the *Jews* were not able to deny the matter of fact that they ſhould betake themſelves to theſe fond opinions. *Maimonides* tells us that we muſt not think that the *Meſſiah* ſhall work ſigns and miracles, that he ſhall innovate in the things of this world, or raiſe the dead: But that the law of *Moſes* ſhould endure for ever, and that the

Maimon. H. Melac. & Milch. c. 11.

Meſſiah

Meſſiah ſhall meditate in that law, and compell the *Iſraelites* to obſerve it; and that he ſhall manage the Lord's battels and overcome the people that are round about him. The truth of this doctrine of his ſhall be conſidered in its due place. I onely produce this to ſhew how unwilling the *Jews* are to allow of this argument which we draw from the works which *Jeſus* did, and how unable they are in the mean time to deny the matter of fact.

Beſides theſe fond and evil opinions there is ſtill another advanced by a late Authour, and directly levelled againſt the force of our Saviour's argument; and 'tis this: That nothing happens in nature that is repugnant to its univerſal laws, nor any thing which doth not agree with them, or follow from them: He hath alſo the confidence to affirm, That the name of a miracle can onely be underſtood with reſpect to mens opinions, and that it ſignifies nothing more than a work, the natural cauſe of which we are not able to explain, *exemplo alterius rei ſolitæ*; or at leaſt he is not able to explain it that writes or reports the miracle. And that therefore a miracle is a mere abſurdity.

Tractat. Theolog. Politic. c. 6.

ſurdity. And that thoſe things which the Scriptures truly report to have happened fell out according to the laws of nature; and if any thing elſe evidently repugnant to the laws of nature be reported, or which cannot follow from them, that it is to be believed that theſe things were added to the Scripture by ſacrilegious men.

This wicked principle is ſufficiently refuted by our Saviour's words, who makes the works which he did an argument of the truth of what he ſaid. And ſure if he did no work but what other men did or might doe, and what agreed with the laws of nature, his works would have been a very mean proof of his coming from God. He that believes God to be, cannot think him confined by the laws of nature: However theſe laws conclude the creature, they do not bind the hands of the great Creatour of the Univerſe. No man can affirm what the above-named Authour does, unleſs he be an Atheiſt, or an Apoſtate. He muſt be a man forſaken by his reaſon that diſcourſes at this rate, or given over for his wickedneſs to believe a lie. What do ſuch abhorred principles aim at but

at

at the ſubverſion of Chriſtianity? And if they were guilty of the unpardonable ſin againſt the Holy Ghoſt who affirmed our Saviour's miracles to have been wrought by the power of the Devil, what ſhall we think of them who dare affirm that he wrought none at all?

Having premiſed theſe things I ſhall now proceed to ſhew that our Saviour's miracles were a good proof of his doctrine, and that he was the *Meſſias* who was to come into the world. And for my better proceeding,

Firſt, I ſhall ſhew what I mean by Miracles.

Secondly, I ſhall prove that the *Meſſias* was to doe Miracles.

Thirdly, That they are a good argument of the truth of a Doctrine.

Fourthly, That our Saviour's were true and unexceptionable Miracles.

Fifthly, I ſhall conſider what may be objected againſt what I ſhall offer upon this weighty argument.

I. I ſhall ſhew what I mean by Miracles: For there are cheats and impoſtures, and every thing is not a miracle that paſſeth for ſuch. We may be impoſed

poſed upon by our ignorance and credulity, and by the craft of others. There are many things which are admired, and are very ſtrange and infrequent, which are not miracles: Our admiration many times ſpeaks onely our own ignorance: And many things there are which are but the effects of natural cauſes, which we have been apt to think the effect of a ſupernatural one. It does by no means hence follow that a miracle is a mere abſurdity, and that there can be no ſuch thing. We are obliged to take care that we be not impoſed upon, and well to conſider what is required to a *miracle*, and to convince us of it. For unleſs we know it ſo to be, it cannot be expected that it ſhould ever convince us. And in this caſe not to appear is the ſame thing as not to be at all. To this purpoſe it is neceſſary to a miracle

1. That it be a work above the power of nature, and above the reach of any creature whatſoever. It muſt be ſupernatural or elſe it cannot be ſtrictly a miracle. This power muſt come from God, he being able onely to alter the courſe of nature who is the great authour of it. But then whether this

this effect be brought to paſs by the immediate power of God (without the intervening of any natural cauſe) or by making uſe of ſome inſtrument, 'tis one and the ſame thing. It is an omnipotent arm that brings the effect to paſs: And a miracle is a work that none but God can doe. This is of the eſſence of a miracle, and it cannot be truly called one unleſs it be ſuch a work as is above the force of nature, and the combined power of all ſecond cauſes. And upon this account we may preſume theſe works are called δυνάμεις in the New Teſtament, and our Saviour ſaid to be declared the Son of God with power, ἐν δυνάμει.

Matt. 11. 20, 21. Luk. 4. 36. 5. 17. 9. 1. Mat. 7. 22. Luk. 10. 13. Rom. 1. 4.

2. That the effect be viſible and diſcernible. Without this they can be of no effect to us at all. And where miracles are brought as a proof of ſomething elſe, there is great need they ſhould be very evident and apparent. Our Saviour's words to *John*'s diſciples imply no leſs. They came to know whether he were the *Chriſt* or not: *Jeſus anſwered and ſaid unto them, go and ſhew John again theſe things, which ye do hear and ſee; The blind*, &c. Our Saviour dealt ſincerely with them, and appeals

Matt. 11. 4, 5.

appeals to their ſenſes in the caſe. *Shew John thoſe things which ye do hear and ſee.* A miracle, which is brought to prove a doctrine or doubtfull queſtion, had need be more clear than the queſtion is which it is brought to prove. And therefore when it is conſidered as a proof of ſomething elſe, it is neceſſary that it ſhould be it ſelf very evident and plain. For that cannot be judged a good *Medium* to prove the queſtion by, which is not more evident than the queſtion it ſelf. Our Saviour's works are brought by him as a proof of the truth of his doctrine: Miracles would in this caſe ſignifie nothing if they were not very evident: The *Jews* have a proverb to this purpoſe, they ſay of a man that brings an inſufficient proof, that *his ſurety wants a ſurety.* He that is ſurety for another had need to be of good credit himſelf.

Buxtorf. *Lexicon. Rabbin.* ערב

Hence it is that theſe miraculous works in the New Teſtament are ſo frequently called σημεια, i. e. *ſigns.* And thoſe things which are *ſigns* of ſomething had need be more plain and diſcernible than the things which they ſignifie and repreſent, and which they are brought to prove. Thus are theſe works frequently called in the New Teſta-

Teſtament: And in the Old Teſtament they are expreſſed by words of the ſame import; and though thoſe words of themſelves do not imply a *miracle*, yet they are to be conſidered according to the ſubject matter; and when they are applied to this purpoſe they do imply that the miracle muſt be very evident and clear. For the effect can carry no conviction with it if it be not diſcernible. They would have had no reaſon to believe our Saviour upon the account of his works had they not been viſible in their effects. He may be preſumed to be raiſed from the dead, who by the actions of a living man is able to convince the ſtanders by. 'Tis a vain thing to pretend a miracle is wrought when no man is able to diſcern the change of things. *Jeſus* turned water into wine. *This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory, and his diſciples believed on him.* But had the water retained the taſte and colour of water, and not of wine, he had neither manifeſted his glory, nor would his diſciples have been moved upon this account to have believed on him: But the change was ſo diſcernible, that the Governour of

Joh. 2. 11, 23. 3. 2. 20. 30.

Such among the Hebrews are נס & אות & מופת *of which ſee* Abravenel *on the Pentat. f.* 138. *co.* 4.

Joh. 2. 11.

ver. 9. of the feaſt perceived it by its taſte. Indeed the Church of *Rome* pretends in the Doctrine of Tranſubſtantiation, that the bread and wine in the Sacrament are ſubſtantially changed after conſecration, and yet no man living can diſcern any ſuch change at all. *Durandus* tells us that there are in that change no leſs than eleven miracles, of which no expreſs reaſon can be given. I do not think it worth my while to reckon them up after him. Sure I am we have no reaſon to believe any ſuch thing. And 'tis a vain and fooliſh thing to vaunt of ſo many miracles when there is no appearance of any one: and 'tis a very unreaſonable thing that the Church of *Rome* ſhould oblige us to believe a miracle which we are not able to diſcern.

Durand. *Rational. Divin. Offic. l.* 4. *c.* 21.

A miracle which convinceth us of the truth of a Doctrine muſt be the object of ſenſe, it muſt be ſeen or felt, or diſcernible ſome ſuch way: And 'tis a vain thing to call upon us to believe that which is the motive and ground upon which we believe ſomething elſe. I ſhall as ſoon believe a dead man raiſed to life, who yet lies in his grave, without either breath or motion, as much

as

as the earth in which he lies; or that a blind man is perfectly cured, who yet hath recovered no ſight at all, as to believe that to be fleſh and bloud which all my ſenſes tell me are bread and wine. The miracles which *Chriſt* did were wrought *that men might believe* (not the miracles, for them they ſaw, but) *that he was the Chriſt the Son of God.* He requires men to believe him and his doctrine, for the ſake of his works.

But the Church of *Rome* would have us believe not onely a doctrine, which is not revealed, but a miracle alſo (not to ſay more than one) which is not diſcernible by any of our ſenſes. We muſt believe a miracle though we do not ſee it, and be condemned for *Hereticks* if we do it not. Such a *Faith* ſo *Catholick* and *large* an one does the Church of *Rome* require. A faith which I am ſure we ſhall never attain unto till that time come (which God of his mercy prevent) that we are given up to believe a Lie. In the mean while we have juſt reaſon to believe the doctrine falſe, when we find the miracle a mere pretence. And 'twill be time enough to believe this doctrine of Tran-

Transubstantiation when we are able to discern a substantial change.

II. I shall prove that the *Messiah* was to work miracles when he came into the world. And this I am obliged to doe because our Saviour appeals to his works as a good proof that he was the *Christ* the Son of God.

Indeed *Maimonides*, as I intimated before, denies that the *Messias* was to work miracles: But this is not the sense of the Jewish Nation, but an opinion that the *Jews* fly to for refuge. For when they are not able to deny the matter of fact, they are forced to say that the *Messias* was not to doe any miracles at all. That *Jesus* lived, and that he did wonderfull works they are not able to deny; but then the obstinate *Jew* that cannot deny the works of *Jesus*, yet will affirm, that the doing of such works was not a sign or character of the *Messias*, in whose time we are not to look for miracles. I shall consider the truth of this pretence. And

1. 'Tis very certain that this is not the sense of the Jewish Nation: *Abravenel* mentions a saying out of the *Vaikra Rabba*, viz. *That all feasts should cease besides*

Abravenel *Cap. Fidei.* c. 13.

beſides the feaſt of Purim, and the day of Expiation. The meaning of which he tells us is this; that whereas the other feaſts were ordained in memory of the deliverance out of *Egypt*, that the *Iſraelites* ſhould not in the time of the *Meſſias* apply themſelves to the remembrance of the prodigies and miracles which God wrought for them when he delivered them from thence; becauſe they ſhould then ſee eximious miracles in the days of the *Meſſias*, in compariſon whereof the others were not worth the remembring.

I find the ſame Authour in another place ſpeaking to the ſame purpoſe, Abravenel *in* Joel 2. 28. המשורר וכו׳ *The Pſalmiſt* (ſays he) *complains that the Iſraelites in the time of their captivity loſt three glorious gifts which they had before*, viz. *Prophecy*, *Miracles*, and the *knowledge of God*; For ſo it is written, *We ſee not our Signs, there is no more any Prophet, neither is there any that knoweth how long.* Pſal. 74. 9. Therefore (ſays he) the Prophet makes a promiſe of reſtoring theſe three benefits to the people in thoſe words: *I will pour out my ſpirit upon all fleſh*, &c. So that the return of miracles was juſtly expected according to

him upon the appearance of the *Meſſiah*: For that he underſtood the prophecy of the times of the *Meſſias* is evident from his following words; and that it belongs to that time, and was in great meaſure fulfilled, will be granted by him who conſiders the words which we find, *Act.* 2. 17.

Abravenel *in* Iſa. c. 11.

But the ſame Authour in another place is very expreſs to my preſent purpoſe. There he lays down the ſeveral characters and conditions of the *Meſſias*, no leſs than ten in number. I am not concerned now to reckon them up; The power of working miracles is one, and that was to be attended with the ſpirit of Prophecy again revived, to which purpoſe he quotes the words of the Prophet *Joel*, *I will pour out of my ſpirit*, &c. which words are applied to the times of the *Meſſias*, Act. 2. 17.

2. We find it particularly propheſied of the *Meſſias* that he ſhould work miracles, and thoſe very miracles which *Jeſus* did. *Then the eyes of the blind ſhall be opened, and the ears of the deaf ſhall be unſtopped; then ſhall the lame man leap as an hart, and the tongue of the dumb ſhall ſing*, Iſa. 35. 5, 6. Again, *The ſpirit of the Lord is upon me, becauſe the Lord*

Lord hath anointed me to preach good tidings unto the meek: which is the same thing with preaching the *Gospel to the poor*, as I observed before. And therefore our Saviour did return a most apposite answer to the Disciples of *John Baptist*, when he bid them shew their Master the things which they saw and heard. Isa. 61. 1. Matt. 11. 5.

3. Agreeable hereunto we find among the people in our Saviour's time a general expectation that the *Messias* when he came would work miracles, and they were forward to demand a sign of our blessed Saviour. Their law was this way confirmed, and *Moses* their great Lawgiver wrought many miracles, and they therefore demanded signs of our Lord as credentials. *The Jews require a sign*, says the Apostle: and we find certain of the *Scribes* and *Pharisees* saying, *Master, we would see a sign from thee.* And *Jesus* tells the *Jews, except ye see signs and wonders ye will not believe.* And though they did not believe when they had seen signs, yet they were forward to demand them: And that there was an expectation among the *Jews* of that time that the *Messias*, when he came, would 1 Cor. 1. 22. Matt. 12. 38. Joh. 4. 48. Mat. 16. 1. Luk. 11. 16.

work wonders is evident from thoſe
Joh. 7. 31. words of the people. *When Chriſt cometh* (ſay they) *will he doe moe miracles than theſe which this man hath done?*

John Baptiſt was the forerunner of *Chriſt*; he was born a little before our Saviour; and he appearing at that time when the *Meſſias* was expected, and being very much famed for his vertue, and followed by the people, they were prone to take him for the *Meſſias*; and *Herod* himſelf feared him as one that might eaſily draw away the people, as *Joſephus* tells us. The people upon his
Antiqu. lib. 18. *c.* 7. appearance among them were in great
Luk. 3. 15. expectation and ſuſpence, and *all men muſed in their hearts of John whether he were the Chriſt or not.* He was not onely born about the time in which the *Meſſias* was expected, but the paſſages relating to his birth were very ſtrange and ſurprizing, and much diſcourſed of among the *Jews*, who knew his Father
Luk. 1. 13. and Mother, and had heard of what the Angel had foretold, and what happened to his Father *Zechariah*: Beſides, he was a perſon of great ſanctity, and great fame among the people; nor had there been a greater perſon born among Women at that time: no wonder

der then that the *Jews* ſhould ſend Prieſts and Levites from *Jeruſalem* to *John Baptiſt* to know who he was, and whether he were the *Chriſt* or not. But then it is confeſſed of *John Baptiſt*, that *he did no Miracle*. It was ſo ordered by the divine providence that *John Baptiſt* ſhould want this *Character* of the true *Meſſias*, viz. the working of Miracles. But I ſhall proceed to ſhew,

Joh. 1. 15, 20.

Joh. 10. 41.

III. That Miracles are a good Argument of the truth of a Doctrine. And that therefore our Saviour did with great reaſon refer *John Baptiſt*'s Diſciples to the works which they ſaw.

This I think my ſelf obliged the rather to inſiſt upon, the thing it ſelf being of great moment, and it being oppoſed by the enemies of Chriſtianity.

Maimon affirms that the *Iſraelites* did not believe *Moſes* becauſe of his Miracles which he did. And he hath added that he that believes upon the ſcore of Miracles will be liable to ſuſpect inchantment or ſome other fraud. And moreover he adds, that all the *Miracles* which *Moſes* did in the wilderneſs, he did them upon the account of ſome neceſſity which moved him,

Fundam. Leg. c. 8.

and not to gain belief to his Prophecy. Thus (ſays he) it was neceſſary in order to the drowning of the *Egyptians* that the Sea ſhould be divided and let looſe upon them. We wanted food (ſays he) and he ſent *Manna*: They were thirſty and he opened a rock: The congregation of *Corah* denyed him, and therefore the Earth ſwallowed them up.

At this rate does that ſubtile enemy of Chriſtianity diſcourſe: And 'tis very eaſie to obſerve what he drives at in all this. I ſhall not trouble my ſelf to ſhew that other *Jews* have taught a Doctrine contrary to what *Maimon.* teaches. It were no hard matter to ſhew this; but 'tis of little moment to doe that toward my preſent purpoſe. I ſhall doe that which is material to my purpoſe in hand in ſhewing that this Doctrine is in it ſelf falſe.

Ex. 4. 1. When God was about to ſend *Moſes* to the *Iſraelites* in *Egypt*, we find *Moſes* objected and ſaid, *they will not believe me*: Hereupon God bids him caſt his rod upon the ground, and the rod was turned into a ſerpent. And this

v. 5. that they *may believe that the Lord God of their fathers*, &c. *hath appeared unto*

unto thee; ſaith God to *Moſes*. After this the hand of *Moſes* was turned leprous, and reſtored again; upon which *Moſes* is told, that if the *Iſraelites* would not believe him upon the firſt, v. 8. that they ſhould *believe* the *voice* of the *latter ſign*. *Moſes* tells *Pharaoh* that at his requeſt the plague of frogs ſhould be removed, *that thou mayſt* Ex. 8. 10. *know* (ſays he) *that there is none like unto the Lord our God*. So far it is evident that *Moſes* wrought ſigns to procure belief.

But let us follow *Moſes* out of *Egypt* into the *Wilderneſs*, and ſee whether it be true which *Maimon.* affirms, that thoſe Miracles were not wrought to gain belief to his Prophecy. I ſhall content my ſelf with one of the Miracles which *Maimon.* himſelf mentions, as a work that *Moſes* did to ſerve a preſent neceſſity, and not to gain credit to his Prophecy. And that is the Miracle which was wrought upon occaſion of the rebellion of *Corah*, and his company. Now it is very evident from the Text that that Miracle was wrought to aſſert the Prophecy of *Moſes*, as well as the right of *Aaron*; as will appear from the words of *Moſes* to *Corah*

and his company: *To morrow* (ſays he) *the Lord will ſhew who are his, and who is holy; and will cauſe him to come near unto him, even him whom he hath choſen, will he cauſe to come near unto him.* Again, when thoſe evil men were about to be ſwallowed up we find *Moſes* ſaying. *Hereby ye ſhall know that the Lord hath ſent me to doe all theſe works: for I have not done them of mine own mind. If theſe men dye the common death of all men: or, if they be viſited after the viſitation of all men, then the Lord hath not ſent me. But if the Lord make a new thing, and the Earth open her mouth, and ſwallow them up with all that appertain unto them; and they go down quick into the pit, then ye ſhall underſtand that theſe men have provoked the Lord.* Hence it is evident that the Miracle confirmed the Miſſion of *Moſes*, and ſo had a direct tendence to gain credit and belief unto his Prophecy, and that a Miracle is a good confirmation of a Doctrine.

Numb. 16. 5.

v. 28, 29, 30.

No wonder then that we find our Saviour frequently appealing to his Miracles as the evidences of his commiſſion: *I have* (ſays he) *greater witneſs than that of John; for the work which*

which the father hath given me to finiſh, the ſame works that I doe bear witneſs of me that the father hath ſent me. Again, we read elſewhere to the ſame purpoſe: *Then came the Jews round about him, and ſaid unto him, how long doſt thou make us to doubt? If thou be the Chriſt tell us plainly:* And thereupon it follows preſently. *Jeſus anſwered them, I told you and ye believed not: The works that I doe in my father's name bear witneſs of me.* Again, *Believe me that I am in the father and the father in me; or elſe believe me for the very works ſake.* And in another place our Saviour ſays, *If I had not done among them the works which none other man did, they had not had ſin.* Again, *if I doe not the works of my father believe me not: but if I do, though ye believe not me, believe the works; that ye may know and believe that the father is in me and I in him.*

Joh. 5. 36.

Joh. 10. 24, 25.

Joh. 14. 11. 15. 24. 10. 37, 38.

Beſides, we find that men were greatly convinced by the Miracles which *Jeſus* wrought, when he had miraculouſly fed five thouſand men with five loaves and two fiſhes as it is ſaid, *then thoſe men when they had ſeen the Miracle that Jeſus did, ſaid, this is of a truth*

Joh. 6. 14. 2. 11. 23.

truth that Prophet that ſhould come into the world. And when he had turned water into wine 'tis ſaid that *his diſciples believed on him.* And, when he was at *Jeruſalem* at the *Paſſover*, in the feaſt-day, *many believed in his name, when they ſaw the Miracles which he did.* The works of *Jeſus* were very convictive, and great was the evidence that they were attended with. When our Saviour raiſed the widows ſon of *Naim*, *There came a great fear on all, and they glorified God, ſaying that a great Prophet is riſen up among us; and that God hath viſited his people.* To this purpoſe *Nicodemus* tells our Lord. *Rabbi* (ſays he) *we know that thou art a teacher come from God:* And then follows, that which gives him the ground of this perſwaſion of his; *For no man can doe thoſe Miracles which thou doeſt except God be with him.* And the blind man who was reſtored to ſight ſpeaks to the ſame purpoſe. *Since the world began* (ſays he) *it was not heard that any man opened the eyes of one that was born blind. If this man were not of God he could doe nothing:* whence it appears that the people were greatly convinced by the works which they ſaw *Jeſus* doe. Indeed

Luk. 7.16.

Joh. 3. 2.

Joh. 9.32, 33.

Indeed our Saviour appeared in a mean and poor condition in the world: he was reproached and traduced, and accuſed by evil men. But then the works which he did (which were the works of the ſpirit) did clear and juſtifie our Saviour. And to this ſenſe I underſtand the Apoſtle's words, where he tells us that, *God was manifeſted in the fleſh*, and adds, that *he was juſtified in the ſpirit*. Or, juſtified and cleared from falſe accuſations *by* the ſpirit: For ſo thoſe words may be rendred, which we render *in* the ſpirit. It was we know ἐν πνεύματι by the ſpirit of God that *Jeſus* caſt out Devils. His miraculous works did proceed from the ſpirit of God. And he was juſtified by that ſpirit when he wrought miracles. This is no new interpretation. We find it in one of the ancient Fathers. He was juſtified by the ſpirit, *i. e. by the divine ſpirit he wrought miracles. But if I caſt out Devils by the ſpirit of God* (ſays he.) *It was therefore demonſtrated and plain by miracles that he was true God, and the Son of God. Thus the Centurion by the Croſs, when he ſaw the earthquike and the darkneſs, ſaid, This of a truth is the Son of God.* The Holy

1 Tim. 3. 16.

Ἐν *ſignifies* by Matt. 17. 21. *ch.* 23. *v.* 16. Luk. 4. *v.* 1. Heb. 1. 1. Matt. 12. 28.

Theodoret. *in* 1 Tim. c. 3. *v.* 16.

Spirit

Spirit did acquit our bleſſed Saviour from the aſperſions which were caſt upon him. And may very well be ſaid to be an *Advocate* to our Saviour as well as a *Comforter* with relation to his Diſciples. The ſpirit did plead the cauſe of our Lord, and by the mighty works of this divine ſpirit men were convinced that *Jeſus* was no Impoſtour, but that he was what he profeſſed himſelf to be, the *Chriſt* the Son of God.

Joh. 16. 8.

A Miracle hath always been a good proof of a Doctrine, and ever acknowledged to be very convincing. When *Elijah* had reſtored to life the Widow's Son ſhe concludes him a true Prophet. *By this I know* (ſays ſhe) *that thou art a man of God, and that the word of the Lord in thy mouth is truth.* A true miracle is an atteſtation from Heaven: We cannot think that God will ſet his ſeal to a lye, or to a truth of little moment and concern.

1 King. 17. 24.

And as miracles are a good proof of the truth of a Doctrine, ſo our Saviour had great reaſon to refer the Diſciples of *John Baptiſt* to his miraculous works; eſpecially when it is conſidered that the law of *Moſes* was confirmed by miracles;

racles; and it is very reaſonable to believe that the ordinances of *Moſes* ſhould be removed after the ſame manner that they were eſtabliſhed and confirmed: And therefore that *Jeſus* ſhould doe greater miracles than *Moſes* ever did.

Beſides, our Saviour deſigned the deſtruction of the Devil's Kingdom in the world. For this purpoſe the Son of God was manifeſted that he *might deſtroy the works of the Devil.* And upon that account it was needfull that he ſhould doe miracles. The Devil had gotten a great and ancient poſſeſſion over mankind; he had got into the hearts and bodies of men, and dwelt in the Temples of the Heathen world. And whoever conſiders the largeneſs of his dominion, the power and malice of his inſtruments, will eaſily grant that there was need of a mighty power to diſpoſſeſs him. Now our Saviour and his followers made uſe of no carnal weapons, they armed no legions, raiſed no fighting men by ſea or land: And yet it is not to be believed that the Devil could be driven out of his ancient poſſeſſion and ſtrong holds without a greater power than what he was poſ-

1 Joh. 3. 8.

ſeſſed,

feſſed of, and that muſt be a divine power. The power of the Devil was great at our Saviour's appearance. He dwelt in the Heathen Temples, anſwered in their Oracles; an idolatrous worſhip obtained in the world; many were there who were poſſeſſed by him. Our Saviour ſtopped his mouth in the Oracles, overthrew his Kingdom, deſtroyed the idolatry and ſuperſtition which had overſpread the world, and threw the Devil out of the bodies, and (which was a greater work) out of the hearts of men. The Goſpel ſet forward with great diſadvantages: The preachers of it had not riches, or power, or great birth, or ſtrong alliances, or wordly wiſedom to recommend them: On the other hand they were poor men and deſpiſed: But yet they were endued with power from above of working miracles, and diſpoſſeſſing the Devil where ever they came. Εἰ σημείων χωρὶς ἐπίστων μεῖζον τὸ θαῦμα φαίνεται. Had all this been done without the working of miracles, this would have been the greateſt miracle of all. It was neceſſary that this power ſhould be employed againſt the Devil's Kingdom.

Chryſoſt. *Tom.* 3. *p.* 276.

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The *Jews* indeed ſeem to be blamed by our Saviour for ſeeking after ſigns; But certain it is that they were not blameable (nor blamed by our Saviour) for demanding ſigns and wonders: This demand was not unreaſonable in it ſelf, nor blameable in them: In this they were to be blamed, that they did not require them with a mind prepared to receive the truth, and were not content with ſuch Miracles as our Saviour wrought. *Maimonides* tells us that there were three precepts which did oblige the *Iſraelites* when they came into the Land of Promiſe, *viz.* to ſet over them a King, to deſtroy the *Amalekites* and to build a Sanctuary or Temple. And yet when the *Iſraelites* demanded a King we find God diſpleaſed with them. But then it was not becauſe they deſired to ſet a King over them, but becauſe they deſired it amiſs, and not לקיים המצוה in order to obey the law, but becauſe they were weary of *Samuel* a good Governour. And ſo in the caſe before us: The *Jews* require a ſign, and it is not to be ſuppoſed that our Saviour was upon that account diſpleaſed with them. For their law being confirmed by

Mat. 16.4.

H. Melach. c. 1.

by Signs and Miracles it was very reaſonable for them to require ſigns before they conſented to relinquiſh it. But that was not their fault that they required a ſign. But they came to our
Matt. 16. 1. Mark 8. 11. Saviour *tempting* rather than as *ſincere learners*, and nothing will ſerve their Turn but a *ſign from Heaven.* The *Jews* ask our Saviour what they ſhould *doe that they might work the works of God.* Our Saviour anſwered and ſaid
Joh. 6. 28, 29, 30, 31. unto them. *This is the work of God that ye believe on him whom he hath ſent.* 'Twas their great Duty to believe that *Jeſus* was the *Chriſt* the Son of God: The *Jews* do not ſtop here, but proceed and demand of him a *ſign: What ſign ſheweſt thou then* (ſaid they) *that we may ſee, and believe thee? what doſt thou work?* This was not unreaſonable all this while; their fault was that they would chuſe what kind of Miracles our Saviour ſhould work, and they muſt be ſigns from Heaven, and no leſs ſeems to be intimated in the following words. *Our fathers did eat Manna in the deſart: As it is written, He gave them bread from Heaven to eat.* They muſt have Miracles of this ſort; they are for juſt ſuch ſigns as

as *Moſes* wrought. There was thunder and lightning, and a thick cloud at the giving the Law upon Mount *Sinai*. They had *Manna* from Heaven in the wilderneſs: They muſt have ſuch ſigns as they pitch upon themſelves, and thus they tempt God by indulging their Curioſity. Our Saviour wrought many ſigns and wonders and did mightily outdoe *Moſes* (as ſhall be ſhewed afterward) and all their Prophets: And therefore our Saviour did enough to confirm his doctrine and left the *Jews* without excuſe.

Miracles are then a good teſtimony provided we are ſure that they are miracles ſtrictly ſo called. For it hath often happened that the World hath been cheated with lying wonders. Magicians and Impoſtours have impoſed upon men: And it is a matter of ſome difficulty to diſcern the difference between a true miracle and a falſe one, between that which is indeed the finger of God, and that which is the fraud and artifice of the Devil. If *Moſes* turn a rod into a Serpent, ſo do the Sorcerers alſo; and it might perhaps have puzled the wiſeſt ſtander-by to diſcern the difference between them. It will be very

hard many times *ex parte rei* to Judge what miracles are true and what are falſly ſo called ; But though there be a difficulty in judging *ex parte rei*, yet it is poſſible to diſcern true miracles from lying wonders. Elſe our Saviour's miracles had been in vain, and could not have been brought as a proof that he was the *Chriſt* the Son of God. We may in this weighty matter be preſerved from miſtake if we conſider it with that due application which becomes us. I ſhall therefore now prove

IV. That our Saviour's were true and unexceptionable miracles. My meaning is that they were a good proof of his doctrine, and that he was what he profeſſed himſelf to be, the *Chriſt*, the Son of God. And for the farther proof of this I ſhall offer the following particulars to be conſidered not onely ſeparately but in conjunction with one another.

1. The Authour of theſe miracles was *Jeſus*, a perſon of a moſt innocent and uſefull life. Had he been a profligate perſon, or had he been ever detected of an untruth, the miracles which he did would not have been enough

nough to gain him credit. He was far removed from oſtentation and vain glory, a great example of meekneſs and humility, of purity and peaceableneſs, of an ardent love to God and contempt of the World. Nothing but impudent malice could accuſe our Lord. He did good to all, and did not hurt the pooreſt and vileſt man in the world. He did not come to deſtroy but to ſave the lives of men. He gained no wealth by his works, who had not where to lay his head. He deſired no applauſe, for he charges thoſe that ſaw his works that they ſhould tell no man. He affects no Dominion, and did not make his power of doing theſe works a ſtep to worldly greatneſs: Indeed he bids *John Baptiſt's* Diſciples ſhew *John* the things which they ſaw and heard, but this was an effect of his Charity to them or to their Maſter, and not becauſe he affected popular fame. He was ſo innocent a perſon that the very Judge who delivered him to death did pronounce him innocent, and he that betrayed him was overtaken with that horror that he went and hanged himſelf: He was judged a righteous perſon by ſtrangers, and his enemies were

forced to make uſe of falſe and incoherent witneſſes, of loud clamours and the ſpecious pretence of *Cæſar*'s friendſhip to procure his death. He ſpent his time in doing good, and was the greateſt example that ever appeared in the world of the moſt ſpotleſs purity, the profoundeſt humility and the moſt inflamed and univerſal charity. The miracles of ſuch a Perſon are of mighty force: For if an holy and good life do very much commend a Doctrine, ſurely ſuch a life as our Saviour's was, accompanied with the mighty works which he did, is of great moment to aſſure us of the truth of what he taught.

2. I conſider next the doctrine which the works that *Jeſus* did do confirm: This doctrine was like *Jeſus* himſelf, holy, juſt and good: It is the wiſeſt and the beſt Religion in the world, and that which tends to make men good and happy: It does not conſiſt in a number of ceremonies and rituals, a few ſmall and trifling opinions; it is not a doctrine which promotes a ſecular and worldly intereſt, that indulges men in their luſts and onely robs them of their wealth: It is a doctrine that is holy and innocent, that teaches

us

us to love God with our whole heart, and our neighbour as our Selves. It permits us not to doe any evil, and requires us to doe all the good we can: It is ſo far from allowing us to *doe* an injury, that it will not ſuffer us to *revenge* it: It teaches us to be humble and modeſt, chaſt and temperate, very frequent and very fervent in our prayers to God, ſincere in all our promiſes and profeſſions, and very bountifull in our mercy which we ſhew to the poor and miſerable: A Religion that requires the Service of the heart, that lays before us the beſt precepts, and propounds the moſt incomparable rewards. It abſtracts us from the world, and puts us upon purſuance of life and immortality. It does not onely forbid Adultery, Murther and Theft, but every impure thought, every angry word, every covetous deſire: It comports with our wiſeſt faculties, quiets our minds, perfects our natures, kills our luſts, and joys our hearts. It bids us doe as we would be done by, obey our Superiours, be gentle to our Servants, kind to the poor, juſt to all men. It allows us not to think any evil, and does ſtrictly require that we ſpeak evil of no man.

It forbids not onely all ſwearing but all diſſimulation and every idle word. It commends to us patience, contentednes, reſignation to the will of God, and a thirſt after heaven and heavenly things. A Religion that is able to make us very wiſe and very happy, rendring us at once at peace with God and with one another, and filling our ſouls with a peace that paſſeth underſtanding. It is the beſt ſecurity and the greateſt bleſſing to Kingdoms and Commonwealths, and all ſocieties of men. It diſowns every thing that is unjuſt and untrue, that is ſneaking and unbecoming, that is low and mean. It deſigns to conform us to the likeneſs of God: And whoever looks into its laws may ſoon diſcern that it is a bleſſed inſtitution, and not a ſyſteme of craft and worldly policy to keep the world in awe withall. It is full of weighty principles, of divine and heavenly precepts, of the moſt endearing and pathetick motives to obedience. It hath nothing trifling in it, but is fraught with a wiſedom that is divine, and is placed above the contempt and ſcorn of men. It commends it ſelf to the conſciences of all that are ingenuous and inqui-

inquiſitive: And no man will ſpeak evil of it but a fool that underſtands it not, or the debauched ſinner who is condemned by its precepts, and denounced againſt by its ſevereſt menaces.

When I ſpeak thus of Chriſtian Religion I ſpeak of it as it is in its ſelf, and to them who give up themſelves to the obedience of it: Chriſtianity, I know, is depraved and greatly corrupted by the Church of *Rome*; and there are but few of thoſe who underſtand their Religion better that have any more than a form of godlineſs, when they continue enemies to the power of it.

3. I conſider in the next place the great deſign of the miracles which *Jeſus* did. We ſhall find that they tended to the deſtruction of the Devil's Kingdom. It was moſt maliciouſly and fooliſhly ſaid by the *Phariſees*, that our Lord caſt out Devils by the *Prince of Devils*. This is ſufficiently refuted by our Saviour. *Every Kingdom* (ſays he) *divided againſt it ſelf is brought to deſolation; and every City or Houſe divided againſt it ſelf ſhall not ſtand: And if Satan caſt out Satan he is divided againſt himſelf. How ſhall then his Kingdom ſtand? And if I by Beelzebub caſt* Matt. 12 24. ver. 25.

out Devils, by whom do your Children caſt them out? therefore they ſhall be your Judges. The miracles which *Chriſt* did deſtroyed the Devil's Kingdom, and therefore could not be done by his aſ-
Mar. 5. 7. Matt. 12. 29. ſiſtance and power: They were a *torment to the Devil*; and when Satan was caſt out it muſt be granted that it was done by a power ſuperiour to that of Satan himſelf. Our Lord caſt the Devil out of the bodies of men, and did by thus confirming his Religion deſtroy the Kingdom of Satan in the world. He is forced out of his ancient poſſeſſions, and no longer ſuffered to delude the ſilly world as he had done before in his Oracles, and by his Idolatrous worſhip and ſuperſtition. Our Saviour turn'd him out of his Temples, and threw him out of the bodies and hearts of men.

4. I come in the next place to conſider with all poſſible care and application the works themſelves, which *Jeſus* did, with the circumſtances and adjuncts which attended them; And I perſwade my ſelf that the more we conſider them the more we ſhall believe that they were divine, and conſequently a good proof that *Jeſus* was the *Chriſt* the Son of God.

[1.] They

[1.] They were moſt ſtupendious works: He *raiſed* the *dead*, and one that had been dead four days, and was interred. He cured the moſt inveterate and *Chronical* diſeaſes, and ſuch as were beyond the help of art. A *woman* that laboured *twelve years* of an *Iſſue* of *bloud*, that had waſted her eſtate upon *Phyſicians* without ſucceſs; he cures her with the touch of his Garment; He cures another that had a Spirit of infirmity *eighteen years*, that was bowed together and could in no wiſe lift up heo ſelf: He heals another with a word of his mouth who had an *infirmity eight and thirty years*: And reſtores one to his Sight who was *born blind*: He cures the Leper, and *Peter's Wife's Mother* that was ſick of a Fever, and *two Blind men* with a *touch*. Cures the *Paralytick*, and diſpoſſeſſeth the *Demoniacks* with a word of his mouth: He multiplies a *few loaves* and Fiſhes to the relief of *five thouſand*, and the *fragments* are *many* when the *firſt ſtore* was *ſmall*. He cures the *withered hand*, and with a word of his mouth dryes up the *barren fig-tree*. The Devils obey his word: he treads on the Waters as on a pavement, and checks and controlls the

Joh. 11. Mar. 5. 25. Luk. 13. 13. Joh. 5. Joh. 9. Matt. 8. 3, 15. ch. 9. 25. ch. 8. 6, 13, 16. ch. 14. ch. 12. 13. ch. 21. 19.

the uncertain winds and the raging Sea. He reſtores to health, and raiſes to life with a word of his mouth or a touch of his garment. The dead hear his voice, and he does theſe mighty works without delay and without labour. He did not doe as *Eliſha* did, (2 *King.* 4. 33.)

[2.] His works were *various* and of *ſeveral kinds:* He might have been preſumed to have had ſome particular skill or gift had he onely cured one diſeaſe: But here's no room left now for ſuſpicion: For he healed all ſorts of diſeaſes; reſtored the blind, cleanſed the lepers, governed the ſea and winds, and makes the grave give back its dead. All this could not be imputed to any particular gift or skill: It was never heard that any man (let him be never ſo great an Oculiſt) opened the eyes of one that was born blind. It muſt be granted that here was the hand of God.

Matt. 4. 23, 24. ch. 9. 35.

Joh. 9. 32.

Plin.

[3.] Theſe were works of *mercy* and *kindneſs* alſo, which ſpeaks them to be from God. The Heathen could ſay, *Deus eſt mortali juvare mortalem:* To doe good ſpeaks a divine principle and likeneſs. The *Jews* had no cauſe to ſuſpect that our Saviour was aſſiſted by the

the Devil the enemy of mankind: He might have confirmed his Doctrine by terrible miracles, he chuſes to doe it by great acts of mercy and relief. He might have ſhaken the pillars of the earth, caſt a veil upon the luminaries above, and confirmed his Doctrine by thunder and lightning, by tempeſt and thick darkneſs, and other terrible effects of his power and diſpleaſure: But our Lord delighted in mercy, and his miracles were ſo many acts of mercy and relief. He confirms his words and relieves the afflicted at the ſame time, and makes joy and gladneſs where-ever he comes. He cleanſeth the lepers, reſtores the blind and lame, and raiſes the dead while the poor have the goſpel preached unto them. What great joy muſt this make where-ever he comes to them who were ſed, and reſtored, and diſpoſſeſſed; how much joy muſt this needs bring to the perſons relieved, and to all their friends and relatives! He exerts his power to relieve, not to grieve or afflict mankind.

His miracles were ſo many proofs of his mercy as well as of his power. It was an argument of *power* to diſpoſſeſs a *De-*

a Demoniack, but to the poſſeſſed it was a great act of *compaſſion*. 'Twas a great *power* that multiplied the *loaves* and *fiſhes*, but it was *bounty* too to doe it for the *hungry* multitude. There is required an infinite power to raiſe a dead man, but 'twas a great act of compaſſion alſo to raiſe the onely Son of the widow of *Naim*. His *turning water into wine* was an act of *mercy* and *relief*: It was a poor wedding (we ſuppoſe) where the proviſion was ſpent while the gueſts remain, and in ſuch caſes men are generally aſhamed that they are not able to entertain their friends. He *manifeſted his glory* when he did it, and his *kindneſs* alſo. It is a God-like thing to be great and good, to uſe power, as our Lord did his, to the reſcue and relief of the poor and of the miſerable. Our Lord went about doing good: 'Tis the Devil, the great enemy of mankind who goes about ſeeking whom he may devour. Our Lord's very miracles were acts of great mercy and relief.

Luk. 7.

Vid. Dr. H. More Myſtery of Godlineſs. Book 4. chap. 8.

It is true our Lord curſed the Fig-tree and deſtroyed the herd of Swine: But then it is to be conſidered that the Fig-tree was barren (to ſay nothing of the

the ænigmatical meaning of that paſſage) and the Swine which were drowned were unclean by the law of *Moſes*: Beſides in both he confirmed his Doctrine, and gave great aſſurance of his power. And it appeared in the caſe of the *Swine*, that the *Devils* had no power to hurt thoſe creatures without his leave.

[4.] Our Lord's miracles were done *publickly* and not in a *corner*. Our Lord did not ſhun the light: When the *Paralytick* was cured the *multitude* were witneſſes of the cure. And when the *blind* and *dumb* was healed *all the people* were amazed. When the Widow's Son of *Naim* was reſtored to life, *there was much people* with *Jeſus*: When the man was cured that had been 38 years under his affliction, 'twas done in the City of *Jeruſalem*, and at a *feſtival* when all the tribes were there. The *Demoniack* was diſpoſſeſſed in a *Synagogue*, and when *Lazarus* was raiſed *many of the Jews* were by.

Matt. 9. 8. ch. 12. 22, 23. Luk. 7. 11, 12. Joh. 5. Luk. 4. 33. Joh. 11. 45.

Our Lord uſed no Arts to deceive the people: He does his works in an open and *clear light*. And when it ſo happened that he did them more privately he forbids the divulging what he had done,

done, that there might be no ſhadow of any artifice or ſecret contrivance. For our Lord did all things with a great παῤῥησία; and though he deſired not the praiſe of his works, yet he did them at leaſt ſo openly that there could be no ſuſpicion of fraud and impoſture.

This was an argument of our Lord's ſincerity. He wrought miracles that men might believe, and therefore he did that which did moſt of all tend to beget this belief in them. For Miracles are for the ſake of unbelievers, and therefore had need be wrought, and that openly alſo among them.

Thus *Moſes wrought* his miracles among the unbelieving *Egyptians:* The *Prophet* goes to *Bethel* and ſhews his ſign in the ſight of *Jeroboam: Elijah* works a miracle in the ſight of the *Prieſts* of *Baal*, and our Lord does his before the *multitude.*

The Church of *Rome* talks much of miracles wrought within the verge of her own Communion: She maintains doctrines that need confirmation; And if ſhe work miracles ſhe ſhould ſend ſome of her Children hither to work them among us that we might be convinced, or left without a plea. They

of

of her own Communion who believe her doctrines do not need her miracles: If there be any need of them at all it is among us who cannot believe her Tenents till we ſee them better confirmed than yet they are. It is to be ſuſpected that they want that power which they are not able to make appear. For it is but reaſonable they ſhould be done where there is need of them.

[5.] Our Lord's works were perfect and complete; It appeared by the effects that the work was completely done. When the *Paralytick* was reſtored, it did appear to be a perfect cure by his *taking* his *bed* and walking. It is ſaid that the *dumb ſpake* who was reſtored by our Lord. When he reſtored the *Damoſel* to life, ſhe *aroſe and walked*; And of the *Widow's* Son of *Naim* it is ſaid, that he *that was dead ſate up and began to ſpeak*. And of *Lazarus* it is ſaid *that he came forth with his grave cloaths about him*. When he cured the man that was born blind he *came ſeeing* from the pool of *Siloam*. And when he turned the water into wine the effect was diſcerned by the company. Of the *Demoniack* that was diſpoſſeſt it is ſaid, that *he was found ſitting*

Matt. 8. chap. 9.
Mar. 5. 42.
Luk. 7. 15.
Joh. 11. 44. chap. 9. 7. Joh. 2.
Luk. 8. 35.
Joh. 5.
Mat. 14. 20.

ſitting at the feet of Jeſus *cloathed and in his right mind.* And the poor man that lay helpleſs at the pool of *Bethesda takes up his bed and walks.* When *Jeſus fed* the multitude he did not delude them with ſhadows and phantaſtick food and with the bare accidents of bread and fiſh, but they did *all eat and were filled.* The effect was very diſcernible, they were not impoſed upon by *Spectrums* and Colluſions, and pious frauds.

CHAP.

CHAP. VI.

The CONTENTS.

The Miracles which Jeſus *did compared with thoſe which were really wrought by the hands of* Moſes; *with the pretended ones of the Church of* Rome; *and with thoſe ſtoried of* Apollonius Tyanæus *and ſome other Heathens: Of the ſufficient aſſurance which we have that* Jeſus *did thoſe works which are reported of him.*

BEfore I proceed to conſider what may be objected againſt what hath been ſaid before; I ſhall for the farther confirmation thereof, ſhew that the works which *Jeſus* did, were greater works than ever were done by any other perſon whatſoever. And to that purpoſe I ſhall compare our Saviour's Miracles with thoſe true and divine Miracles which *Moſes* wrought; with the pretended Miracles of the Church of *Rome*; and thoſe which are ſtoried in the writings of the Heathens, and more eſpecially ſuch

as are told of *Apollonius Tyanæus.*

I. I ſhall conſider the Miracles which were wrought by the hands of *Moſes.* Deut. 34. 10, 11, 12. *There aroſe not a Prophet ſince in Iſrael like unto Moſes whom the Lord knew face to face. In all the ſigns and the wonders which the Lord ſent him to doe in the Land of Egypt, to Pharaoh and to all his Servants, and to all his land, and in all that mighty hand and in all that great terrour which Moſes ſhewed in the ſight of all Iſrael.* Upon the account of the Miracles which *Moſes* did he was mightily famed among the Heathens as among his own Countrey men the *Jews.* The *Jews* magnifie *Moſes* above the reſt of their Prophets; And one of their late Writers ſumms up the Miracles of *Moſes*, and thoſe of the *other Prophets* from the beginning to the deſtruction of their firſt Temple; and does affirm that the Miracles wrought by *Moſes*, or upon his account, exceed the number of thoſe which were wrought by all the Prophets together. For whereas as all the Prophets for the ſpace of above three thouſand years wrought but 74 Miracles, the Miracles of *Moſes* alone were 76. I ſhall not examine his account

Menaſſeh B. Iſrael *Conciliat.*

account (let it be as it will) but I ſhall ſhew that his works are not to be compared with thoſe which our *Jeſus* did.

I ſhall eſpecially conſider the Miracles which were wrought in *Egypt*; theſe miracles which were then done in order to the bringing out the *Iſraelites* from the bondage in which they were.

And I muſt needs confeſs they were mighty works, and ſuch as did plainly ſpeak a ſupernatural and Divine power. And I ought not by any means to diſparage thoſe mighty works. I ſhall before I proceed any farther ſhew you, that thoſe miracles were ſuch as did indeed give ſufficient credit to the miſſion of *Moſes*, and abundantly confirm the truth of his words. And that will appear if we conſider ſeriouſly theſe three things.

Firſt, the plagues themſelves which were miraculouſly inflicted. Theſe were ſuch works as were above the power of any Creature. The works themſelves declare a divine power. It is true they were not all alike, and the *Magicians* did the ſame works which *Moſes* did for a while. They turned their *rods* into *Serpents*, and *water* in- Exod. 7. 12, 22. ch. 8. v. 7.

to *bloud*, and brought *frogs* upon the land of *Egypt* as well as *Moſes*: Theſe *Magicians* went as far as they could. And it amounts to no more than this, that they were able to *inflict* ſome evils upon their Countrey, but not able to *remove* them. For though it be ſaid that the *Magicians* brought the Frogs upon the land of *Egypt*, yet it is alſo ſaid that when *Pharaoh* would have them *taken away* he applied himſelf to *Moſes* and *Aaron*; which he would never have done if the *Magicians* could have done it for him: nay, more than this, theſe *Magicians* were out-done by *Moſes* after this. They attempted to follow him but could not doe it; they were not able to bring forth *lice* as *Moſes* did: *Then the Magicians ſaid unto Pharaoh, this is the finger of God.* They were forced to confeſs a divine power.

Exod. 8. 7, 8.

ch. 8. 19.

Secondly, the difference between the *Egyptians* and the *Iſraelites* during theſe *Plagues*. This was indeed very miraculous, and an evident proof not onely of the *divine power*, but alſo of God's more ſpecial care of the *Iſraelites* his people, whom he ſent *Moſes* to bring out of *Egypt*. And we have very remarkable inſtances to this purpoſe, *viz.*

viz. that of the *ſwarms of flies*, which infeſted the *Egyptians*, but were not in the dwellings of the *Iſraelites*; that of the *Murrain*, which fell upon the Cattel of *Egypt*, and not upon that of *Iſrael*: And that of the *darkneſs* upon the *Egyptians*, when the Children of *Iſrael* had *light in their dwellings*: Again, that of the *death* of the *firſt-born* of the *Egyptians*, when the *firſt-born* of *Iſrael* eſcaped. This difference was made that it *might be known that God was the Lord in the midſt of the earth*. Theſe things could not be ſuppoſed caſually to happen, but were a great proof of God's providence and care as well as of his being and his power.

Exod. 8. 22, 23. *ch.* 9. 4, 6. *ch.* 10. 23 *ch.* 11. 7. *ch.* 8. 22.

Thirdly, I conſider after what manner theſe Plagues were removed. For the very *removal* as well as the *infliction* ſpeaks a divine hand in all this. We do not find the *Magicians* able to remove, however they were ſuffered to *inflict* a *Plague*. But *Moſes* does not onely *remove* the *Plague*, but (which is well worthy our obſervation) does it *at the time appointed*. Thus in the caſe of the *Frogs*, he leaves it to *Pharaoh* to ſet the preciſe time when the Frogs ſhall be removed; and removes

Exod. 8. 9, 10, 29. them accordingly, that *thou mayſt know* (ſays *Moſes* unto him) *that there is none like unto the Lord our God.* The *ch.* 9. 29. ſame may be obſerved of the *ſwarm of flies*, and of the *thunder* and *hail*.

Theſe things put together do ſpeak the hand of God in the mighty works which were wrought by *Moſes*, and were ſufficient *proofs* that *Moſes* was ſent by God, and were enough to convince at once both the *Egyptians* as well as the Sons of *Iſrael*. But whatever theſe works of *Moſes* were yet they came far ſhort of the works which *Jeſus* did.

I ſhall not need to ſay that the works Joh. 20. 30. *with ch.* 21. 25. of *Jeſus* were more in number than thoſe of *Moſes*; when it is apparent that in that reſpect they were more than thoſe of *Moſes* and all the other Prophets beſide. For beſides the many which we read that *Jeſus* did, in a little time, we are aſſured that he did very many more which are not written. I ſhall therefore inſiſt onely upon the following ſeverals.

1. I conſider the works themſelves which *Jeſus* did; and we ſhall ſoon find that they do very much tranſcend thoſe of *Moſes*. *If I had not done a-* Joh. 15. 24. *mong them the works which none other*

man

man did (ſays *Jeſus*) *they had not had ſin.* The works which our Lord did were very *ſtupendious* and *convincing.* Some of the works which *Moſes* did the *Magicians* did alſo; and for the reſt they came ſhort of the works of *Jeſus:* Indeed by the hands of *Moſes* the *duſt* is turned into *lice*, and *Egypt* is plagued with *flies* and *murrain*, *darkneſs*, *frogs* and *hail*; with the *death* of their *cattel* and of their *firſt-born.* But *Jeſus* did greater works than theſe: He *cures* the *blind*, heals the *moſt inveterate diſeaſes*, and *raiſes* the *dead* to *life.* It is a greater inſtance of power to *ſave* than to *deſtroy*, to *cure* the *ſick* than to *make them ſo*; and to *raiſe* one man to *life* ſpeaks a *greater power* than to *ſlay thouſands.* And he that *cured* a man that was *born blind* does more by far than he who turned a *rod* into a *ſerpent* or *water* into *blood.* Every little thing deprives us of life and health, to *ſave* and to *reſtore* ſpeaks the greateſt *power.* Nay *Jeſus* (or *Joſhua*) the Son of *Nun*, an eminent type of our Lord does a greater work, when he ſtopped the Sun in his courſe, than any of thoſe which *Moſes* did in *Egypt.* Joſh. 10. 12.

2. I conſider the *power* of *working*,

Moſes was but an *inſtrument* and could not work miracles at all times: *Jeſus* was indeed the Author of thoſe which he wrought: God tells *Moſes*, *I will ſtretch out my hand and ſmite Egypt with all my wonders, which I will doe in the midſt thereof.* And again, *See that thou doe all thoſe wonders, which I have put in thine hand.* And we find *Moſes* directed by God when the miracle ſhould be wrought; and when *Moſes* had wrought it and brought a plague upon the *Egyptians* he is not able to remove the *ſame plague* without *crying unto God.* So that the miracles is altogether *God's*, not the work of *Moſes.*

Ex. 3. 10. *ch.* 4. 21. *ch.* 7. 9, 19. *ch.* 8. 16. ch. 8. 12, 21, 30.

Jeſus was the Author of the mighty works which he did, and he did them *when-ever he pleaſed:* He did them by a *word* of his *mouth*, a *touch* of his *garment*; when he was *preſent*, and when he was at a *diſtance:* Nothing withſtands his *power*, or reſiſts his *will: What things ſoever He* [the Father] *doeth theſe alſo doeth the Son.* More yet, our Saviour conferred this power upon others: Upon the *ſeventy*, and upon his *twelve Apoſtles*; and, after his aſcenſion into heaven, his followers retained a power of doing miracles in the name of *Jeſus Chriſt.*

Joh. 5. 19. Luk. 10. Matt. 10.

3. The

3. The works of *Jeſus* were better than the works of *Moſes*; Arguments they were not onely of *greater power*, but of *greater goodneſs*. The works of *Moſes* in *Egypt* were at firſt but ſo many *plagues*; our Lord's miracles were actions of *reſcue*, works of *mercy* and *relief*. 'Tis a more bleſſed and God-like thing to *ſave* than to *deſtroy*. *Moſes* his works ſpeak dread and terrour. And all along we ſee the face of great ſeverity. He comes into *Egypt* with a *rod*, and (as if that had not imported ſufficient terrour) he turns that *rod* into a *ſerpent*; and inſtead of *turning* the *water* into *wine* he turns it into *bloud*. He ſends moſt uncomfortable creatures ſuch as *frogs*, and *lice*, and *flies* amongſt them. He inflicts *murrain* upon the *Cattel*, and *boils* and *blains* upon the *people*. After this he ſends *hail* with *fire* and *thunder*, and ſmote *man* and *beaſt*, as well as every *herb*, and *brake* every *tree*. After this the whole earth is covered with devouring *locuſts*, and with thick *darkneſs*; and the *firſt-born* are *killed*, and the *Egyptians* drowned in the midſt of the Sea. When the law was given in the wilderneſs you find mention of *thunder* and *lightning* and a

thick

thick cloud, and the *voice* of a *trumpet* exceeding *loud*. The Mount was on a
Exod. 19. *ſmoke* and the Lord deſcended in *fire*, and *the ſmoke of it was like the ſmoke of a furnace*, *and the whole mount quaked greatly*. Theſe things were very terrible, and ſo were other works which we read of afterward; which ſpoke indeed the *preſence* and *power* of God, but then they ſpoke his *anger* too. The Sons of *Aaron* were deſtroyed by *fire*, *Miriam* is ſtruck with *leproſie*, the *earth ſwallows* up *Korah* and his company, and the *fiery ſerpents* plague the *people*.

On the other hand our Lord ſaves but does not deſtroy: Inſtead of killing or inflicting plagues and diſeaſes upon men; he feeds the hungry, cures the ſick, cleanſeth the Lepers, reſtores the blind and lame, diſpoſſeſſeth the *Demoniacks*, and raiſes the dead.

4. Our Saviour confirmed his doctrine by raiſing himſelf from the dead. *Moſes* dyed as well as the other Prophets; And though the *Jews* tell us (upon a trifling ground) that he did die by the kiſs of God's mouth, and not after the ordinary manner of men, yet they cannot deny that he dyed; and

and 'tis not affirmed by any that he roſe from the dead. He dyed on this ſide the Land of *Promiſe*, and was buried over againſt *Beth Peor*; but the *Jews* are ſo far from affirming that he roſe again, that they knew not where his Sepulchre or place of burial was: So that there was no room left for their fraud: None could take away his Body and pretend he was riſen from the dead. Our bleſſed Saviour did riſe from the dead, notwithſtanding all the art uſed to prevent it, aſwell as the ſpreading of it. He had many witneſſes of his Reſurrection, ſome whereof ſealed the truth with their Bloud. Deut. 34. 8

II. I ſhall now conſider the pretended miracles of the Church of *Rome*; not that I think them worthy to be compared with thoſe of our bleſſed Saviour: But that Church hath boaſted of Miracles, and we have large accounts of the wonders which have been wrought within the verge of her own Communion. And not to inlarge too far, I ſhall confine my ſelf to thoſe three marks or χειτήρια which a learned Writer, diſcourſing of this argument, hath pitched upon.

1. Whereas

1. Whereas the miracles which *Jeſus* wrought were *grave* and *ſerious* works, *ſubſtantial*, and ſuch as proclamed the *power* and *goodneſs* and the *wiſedom* of the Authour of them; there is nothing more *ridiculous* and *trifling* than many of thoſe which are reported to be done in the *Church* of *Rome*. Such are the many ſtories which are told of our *Saviour* and the *Virgin Mary*: They tell us that ſhe frequently comes from Heaven, offers her ſelf in Marriage, and brings knacks along with her, and beſtows them upon her friends and familiars: They tell us alſo of our Saviour that he appears in his Mother's armes as a little Child, that ſometimes he goes from her, and that he was once almoſt loſt in the Snow. They tell that the Virgin *Mary's* houſe in *Nazareth* upon diſcontent removed from thence, and travail'd from place to place, for the ſpace of about two thouſand miles, till it ſate down at *Loretto*. They tell that when one of their Preachers who was blind preached, though there were no auditours to do it, yet the ſtones that were about him cryed out *Amen* at his concluding: I am aſhamed to report the ridiculous ſtories which

Durand. *Rational. Divin. Offic.*

which they tell, of men who carried their heads in their hands after they had been Beheaded, for ſeveral miles together; of others who ſpake after they were dead; of Sheep and Aſſes running to hear St. *Francis* preach, and of Swine falling dead under his curſe: Of St. *Dominick* who hung in the air like a *bird*, and at his Devotions forcing the Devil to hold a light and burn his fingers at that ſervice; of *Chriſtina* who contracted her ſelf at prayer into a round form like that of an Hedgehog, and who could climb the higheſt trees like a *Squirrel*, and *ſwim* in *rivers* like a Fiſh: Of *Catharine* of *Sienna* who deſired a new heart, and thereupon *Chriſt* came to her, opened her Breaſt, took out her heart, goes away with it and brings another, and tells her that was his own: I will not entertain you with the *Stories* of the *ſweating*, and *ſpeaking* and *motion* of their *Images*; of the great feats which have been done by the relicks of *Saints* and *holy water* and ſuch like things: Such *Pranks* as theſe are reported which look more like the feats of *Demons*, of *Hob-goblins* and *Fairies* than the *finger* of *God*. The works of *Jeſus* ſpake the great *wiſedom*,

power

power and *goodneſs* of God; they were works of great *mercy* and *relief*. But theſe ſtories are *Romances* and falſe repreſentations, or, which is worſe, they look like the works of an evil Spirit who is abroad ready to deceive them who obey not the truth. Theſe things can ſerve no good and wiſe purpoſe, and that is not all, for they ſerve a very evil one. Theſe falſe *ſtories* are a temtation to men to queſtion the true: Men will be too ready to ſuſpect the miracles of *Chriſt*, when they find themſelves impoſed upon by thoſe who profeſs themſelves his followers.

2. The miracles which *Chriſt* did were to confirm the truth of the Chriſtian doctrine: But theſe pretended miracles are brought to confirm a doctrine, which *Chriſt* and his *Apoſtles* never taught; *Chriſt* and his *Apoſtles* taught all Chriſtian doctrine, and all the neceſſary matters of faith. And now though an Angel from Heaven ſhould Preach any other Goſpel, we ought not to receive him, (*Gal.*1. 8, 9.) Were the works of the Church of *Rome* like our Saviour's works, and their doctrine the ſame with his, theſe works would be of great uſe to convince unbelievrs;

lievers; but not at all requiſite where the doctrine was believed before. For the doctrine of the Church of *Rome* it is the ſame with that of the holy Scriptures, or it is not. If it be the ſame there is no need of miracles (eſpecially among them who believe the holy Scriptures) to confirm that which hath been ſufficiently confirmed already: But if it be not the ſame we are not to regard miracles in that Caſe. Nay if an Apoſtle or Angel from Heaven ſhould Preach another Goſpel, let him be accurſed.

We ſhall find that the pretended miracles in the Church of *Rome* are alledged for the confirmation of the *Novel* doctrines of that *Church*, not of the Chriſtian doctrine taught by *Chriſt* and his *Apoſtles*. We are told that *Chriſt* ſpake intelligibly ſeveral times out of the Wafer to a *Spaniſh Franciſcan*: Again, that upon the Altar he turned himſelf from the form of a Conſecrated Wafer, into that of a little Child; and then from that of a Child, to that of a Wafer: Again, that a Woman's Bees not thriving, ſhe ſtole a Conſecrated Wafer and put it into one of her Hives: The devout Bees in honour to that,

that, fall to work, and with their honey-combs make a little Church, with windows, with roof and door, with belfry and Altar, upon which they laid the Hoſt, and did fly about it continually, praiſing the Lord: All this is for the confirmation of the doctrine of *Tranſubſtantiation*, a doctrine which *Chriſt* never taught, and which contradicts our ſenſe and our reaſon at the ſame time. And the ſtories which they tell of the *ſweating* and *motion* of their *Images*, ſerve to advance the worſhipping of *Images*: In a word, their works are trifling and vain, and their doctrine is impious and falſe, and, to ſay the leaſt of it, not revealed by God.

3. The miracles which *Chriſt* did were *ſeaſonable*, and *neceſſary* at that time to confirm his doctrine; whether we conſider the *obſtinacy* of the *Jews*, or the *Idolatry* of the *Gentiles*. Upon both accounts it was needfull that the Chriſtian doctrine ſhould be confirmed with miracles, and ſo it was: But the *Popiſh* miracles are out of time; there is no need of them to confirm the Chriſtian doctrine where it is already planted. Miracles are for the ſake of unbelievers, and as the world grew Chriſtian

tian they ceaſed; nor is it to be imagined that God will work them without any cauſe at all.

In the old Teſtament we ſhall find that the greateſt number of miracles were wrought by *Moſes* their Law-giver in *Egypt*, and in the wilderneſs, before and upon the giving the Law; no man wrought ſo many miracles, nay not all the ſucceeding Prophets together, as he wrought. Thus was the Law confirmed: And when this was done, you rarely read of miracles wrought afterward; when the *Jews* had received and continued in the profeſſion of the Law of *Moſes*. The greateſt number that were wrought afterward was, when there was the greateſt reaſon for them; and that was after *Jeroboam* had revolted from the worſhip of God, and ſet up his Calves in *Dan* and *Bethel*, and no leſs than ten Tribes revolted with him. Then indeed there were ſome number of miracles wrought to convince them of their ſin, and reduce them from their Schiſm: Then was the Altar at *Bethel* cleft in pieces; *Jeroboam*'s hand withered, and reſtored as miraculouſly upon the prayer of the Man of God. And theſe miracles were wrought in *Bethel*,

among the Schiſmaticks, which were to be convinced and reduced. Then *Elijah* ſhut up the Heavens; is miraculouſly fed by the Ravens; multiplies the meal, and raiſes to life the Widow's Son; he calls for fire from Heaven, and faſts forty days; and deſtroys the Captains and their fifties by fire which he called from Heaven; He divides *Jordan* with his Garment, and is miraculouſly taken up into Heaven: And *Eliſhah*, during this time, did many wonderfull works alſo: He divides the river, heals the water, encreaſes the Widow's oil; foretells that the *Shunamite* ſhould have a Child, and raiſed it from the dead. He removes the *death* that was in the *pot*, miraculouſly feeds the people, heals *Naaman* of his Leproſie; He cauſeth *Iron* to *ſwim*, ſtrikes *Gehazi* with a *leproſie*, and the enemies of *Iſrael* with blindneſs; and his dry bones, after all theſe things which he did in his life, reſtored one that was dead to life again. Thus in a little time many miracles were wrought more than had been wrought before and after for ſome hundreds of years. So that the great number of miracles were wrought upon the giving the Law, and upon

upon the greateſt defection from it, and that to confirm the truth and convince gain-ſayers.

But what means the Church of *Rome* to boaſt of miracles? If they be wrought in her own Communion they ſerve no purpoſe: There's no need of a miracle where men believe without it. Their miracles are done at a great diſtance from us who are to be convinced; and ſuch they are which we cannot ſee at all, or elſe we may eaſily ſee through them.

Of one thing we are ſure, *viz.* that their doctrine is falſe, and then we ſhall have no cauſe to be drawn aſide with lying miracles: The *Iſraelites* had warning in this caſe, and ſo have we Chriſtians alſo, not to believe againſt our rule any pretence whatſoever, *Deut.* 13. 1. ---*Gal.* 1. 8, 9. And we are forewarned of falſe people who ſhould pretend to miracles, *Matt.* 24. 24. 2 *Theſſal.* 2. 9. *Rev.* 13. 13.

III. I ſhall proceed to conſider the miracles which are ſtoried of the Heathens.

I will not deſcend to all the ſtories that may be found upon record to this purpoſe; becauſe, beſides that we want

ſufficient Evidence of the truth of thoſe matters of fact, ſo they are not worthy of conſideration, being things of trifling regard; and ſuch as import no advantage to mankind. Such is that which *Celſus* mentions of *Abaris*, who could fly into the air, and keep pace with an Arrow in that flight. And that of the ſpeaking of an *Image* in *Valerius Maximus*. The cutting a *Whet-ſtone* in two with a Raſour by *Attius Navius*. The ſweating of an *Image* of *Apollo* at *Cumæ*, and of that of *Victory* at *Capua*; and that of the *Shields* which were gnawed by the *mice*; the extraordinary ſwelling of the *Lacus Albanus*: That of the Serpent which followed *Æſculapius* when he ſailed to *Rome*, and of the *Veſtal Virgin* which took up water out of *Tiber*, and kept it in a *Sieve*. Theſe things are trifling and mean, and they who report them do it not with ſufficient aſſurance, but upon traditions and common fame, and not upon their certain and perſonal knowledge.

Origen *contra* Celſ. *l.* 3.

Valerius Maxim. *l.* 1. *c.* 8. Auguſtin. *de civit. at. Dei, l.* 10. *c.* 16.

For what is ſtoried of *Veſpaſian* and *Adrian*'s curing the blind, I ſhall not need to ſay any more than this, That if thoſe reports be true, they are far ſhort of what our Saviour did; nor do we

we read of any who laid down their lives in teſtimony thereof. And as I do not deny that there have been providential miracles out of the Church of God, ſo it is not to be wondred at, that the Devil ſhould exert his utmoſt power to keep men in errour, and, as much as may be, endeavour to imitate God.

And more particularly ſtill to conſider what is ſtoried of *Veſpaſian* and of *Adrian*, I ſhall deſire it may be conſidered.

That what is reported of *Veſpaſian* to this purpoſe cannot fairly be denied, it being affirmed by very good Authours. And therefore I admit that he did ſuch miraculous cures as are told of him. But then it is to be conſidered that he was not onely an excellent *Prince*, but that very *perſon* who was to execute *God's* diſpleaſure againſt the *Jews*, for rejecting and crucifying *Jeſus*. And no wonder that God ſhould honour him with an extraordinary power, whom he employed in ſo great a work; eſpecially if it be conſidered that upon his coming to the Empire at firſt (as *Suetonius* tells us) he *wanted majeſty* and *authority* which was ſupplied by this means.

Tacit. Hiſtor. l. 4.

Sueton. Veſpaſian.

means. Nor is there any thing in this that does at all derogate from the works of *Jeſus*. But then what is ſtoried of *Adrian* to the ſame purpoſe, we have not the ſame cauſe to believe; and the very Hiſtorian which reports it, gives us at the ſame time ground to believe that what is related was but fraud and colluſion: And who ever will be at the pains to conſider what account *Ælius Spartianus* gives of that matter, will ſee great cauſe to ſuſpect, that upon the whole matter there was an artifice and trick uſed.

Ælius Spartianus, Adrian.

The greateſt Pretender, which I know of, is *Apollonius Tyanæus*, who is famed for a great worker of miracles, and hath been ſet up againſt our Saviour, as one that might at leaſt vye with him: But without ſufficient ground or reaſon, as will appear from the following particulars.

1. Becauſe the Hiſtory that gives account of this man's actions, is not of that credit by many degrees, as that which gives account of the works of *Jeſus*: For this account of *Jeſus* we have from men who lived in his time, and were eye-witneſſes of the things which they affirm. But the account

we

we have of *Apollonius* is this: *Damis* was his familiar, he wrote his Travails, and his words and predictions: A familiar of *Damis* acquaints *Julia* with it: *Julia* commands *Philoſtratus* to tranſcribe the commentaries of *Damis*, who had not written them dexterouſly; *Philoſtratus* out of theſe commentaries, and a book of one *Maximus* which he light upon, writes his books of the life of *Apollonius*, as he himſelf informs us. Philoſtrat. *de vit.* Apollonii. *l.* 1.

2. That all that is ſaid to this purpoſe, does not amount to a miracle. It is ſaid that he cured a youth of a *Dropſie*; But is he therefore to be compared with our Saviour, who cured all diſeaſes, and raiſed the dead? Or muſt that be thought a miracle which a wiſe Phyſician may doe? He is ſaid to have done it by precepts of temperance. But as that is a moral inſtrument, ſo 'tis a natural one too. And the practice of that, would go farther towards the preventing and curing more diſeaſes, than ever *Apollonius* could pretend unto.

3. That in ſome of the pranks which he played, he was guilty of manifeſt impiety: He is ſaid to have cured a man bitten by a mad Dog, by making the Dog lick the man; but then he is ſaid

to have cured the Dog alſo, by praying to the river *Cydnus* (an act of Idolatry) and flinging the Dog into the ſtream. He is ſaid to have freed the City of *Epheſus* from a plague, but to have done it by perſwading the *Epheſians* to ſtone a beggar, and then the *Epheſians* are ſaid to have erected an Image to *Hercules Apotropæus* in the place where the beggar was ſtoned; ſo that the *Epheſians* were not brought off from the worſhip of falſe Gods by the works of *Apollonius*.

4. Beſides it is evident from other paſſages that *Apollonius* was an evil man; a great dictatour and intermedler with political affairs, a proud and haughty man: One that vaunted of his great knowledge, and, for all that, was ignorant; He pretended to underſtand all Languages, and to know the thoughts of men, and yet could not diſcourſe with King *Phraotes* without an Interpreter.

Euſeb. *contra* Hierocl. *l.* 7. *id. l.* 2.

Having thus far diſcourſed of the Miracles which *Jeſus* did, and ſhewed you how good a proof they are that he was the *Chriſt*. I ſhall proceed to conſider

What

What may be objected againſt what hath been hitherto ſaid: And though there are ſeveral things that might fall under conſideration under this head, yet I know but one thing of any great moment, *viz.*

Obſ. Some man may enquire what ſufficient aſſurance we can have, that *Jeſus* did thoſe works which are reported of him. For though the works reported (all things conſidered) be an unexceptionable Proof of the truth of the Chriſtian doctrine, yet it may ſtill be objected, that we cannot be fully aſſured that *Jeſus* lived and did thoſe things which we read of in the Evangeliſts.

In anſwer to this, I deſire the following particulars may be conſidered.

1. That it is ſufficient that this be proved by ſuch ways and means as the thing is capable of: No man can reaſonably require a ſtrict demonſtration where the matter of the queſtion will not bear it. If we have ſuch a complication of moral arguments as will ſatisfie a wiſe and inquiſitive man it is enough. And there are many things which we believe, without any manner of doubt or wavering; to the be-

lief

lief of which we are gained this way. We believe thoſe things to be unqueſtionably true, which yet we have not ſuch weighty grounds to believe. And it is an argument we are very perverſe if we except againſt thoſe arguments here which we admit every where elſe.

2. That the matters of fact are confeſſed by ſtrangers to, and enemies of the Religion. That there was ſuch a perſon as *Jeſus*, and that he did mighty works; that he was followed by ſuch names as we find in the Goſpels, the *Jews* themſelves confeſs. They deny not that he did wonderfull works, they impute them indeed to the Devil, but by doing ſo they do tacitly confeſs that he undoubtedly did them. When *Hierocles* compares *Apollonius* with *Jeſus*, he doth not queſtion whether there were ſuch a man or not. The matter of fact was not denyed by *Jew* or *Gentile*: The firſt *Chriſtians* were not charged with having forged the Hiſtory of the Goſpel.

Of all men in the world, the *Jews* have no reaſon to queſtion the truth of the matter of fact reported in the Goſpels: And therefore *Origen* doth deſervedly reprove *Celſus*, when he feigns a

Jew

Jew objecting againſt the credibility of the Goſpel hiſtory: And he tells us what he himſelf, in a diſputation which he had with ſome of the wiſe men of the *Jews*, ſaid to them upon this occaſion; his words are theſe. *Tell me, ſince there were two perſons who lived in the world, of whom were ſtoried incredible things, and ſuch as are above humane nature*, viz. Moſes *your Law-giver, who wrote of himſelf; and* Jeſus *our teacher, who wrote nothing of himſelf; but is teſtified of by his Diſciples in the Goſpels: what reaſon is there that* Moſes *ſhould be eſteemed worthy of belief, whom the* Egyptians *reproached for a Magician; and that* Jeſus *ſhould not be believed becauſe ye accuſe him.* Origen *contra* Celſ. *l.* 1.

3. That we have no reaſon at all to ſuſpect thoſe books which give us the hiſtory of theſe things. If we be allowed to ſuſpect an ancient hiſtory, yet we ought not to do it without juſt cauſe. Either becauſe the Authour is not known, or is of no credit; or becauſe it appears that the writing hath been corrupted, or we have ſome collateral evidence which moves us to withhold our aſſent. Nothing of this can be ſaid in the preſent caſe: Theſe books

books are not *Anonymous*, and all men are agreed that they were written by thoſe men whoſe names they bear. Theſe men are not to be ſuſpected, for they wrote of things which they ſaw, and of thoſe times in which they lived. It could not be their intereſt to put a cheat upon the world, but againſt all their intereſt in this and the other world too. There is a perfect harmony and agreement among them: and all the marks and tokens of ſincerity that we can deſire.

It cannot be denied indeed that in the writings of theſe men there is ſome variety, and they ſeem not to ſpeak conſiſtently with one another, in ſome of their relations.

But then they all agree in the main ſtory, and, generally ſpeaking, it is not hard to account for the ſeeming oppoſition in their relations: And it is to be ſuppoſed that our ignorance of the hiſtory, and the phraſeology and uſages of thoſe times and Countries is the true reaſon, why they ſeem to thwart with one another, when really they do not. Beſides it is an argument that theſe men did not combine and lay their heads together to put a trick upon

upon the world. For if they had (which they could have no cauſe to doe) it would have been no hard matter to have avoided not onely contradiction (which they have done) but the very appearance of ſuch a thing.

Theſe Writers give great proofs of their ſincerity: They give none at all of their oſtentation and vain-glory. *Euſebius* hath well obſerved that S. *Matthew* diſcovers the baſeneſs of his employment before he followed *Chriſt*: He alone tells us that he was a *Publican*: And St. *Mark*, who wrote his Goſpel by the direction, and with the knowledge of St. *Peter*, ſpeaks ſparingly of thoſe things which tended to St. *Peter*'s praiſe, however he enlarge in relating of his faults. Euſeb. *demonſtrat. l.* 3. *c.* 5.

4. That the Goſpel hath been ſo generally received, is an argument of the truth of it: A *lye hath no feet* and cannot ſtand long without being diſcovered. *Facilè res in ſuam naturam recidunt ubi veritas non ſubeſt.* There were a great many eyes upon *Chriſtian* Religion when it advanced in the world, and it did not want ſubtile and inquiſitive enemies. The fraud would have been detected if there had been any: It was

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entertained by men of wit and learning, and ſuch as made diligent enquiry after truth.

5. It did not ſpread by *force* and *bloud*, as the *Turkiſh* Religion hath done; not by *craft* and worldly *policy*, by humane *arts* and *Religious cheats*; but by *ſuffering* and by *tears*, by *hardſhips* and by *ſeverities*. Men were willing to ſhed their bloud in teſtimony of it, and part with all that was dear to fleſh and bloud. All our ancient books tell us, that this was the duty and practice of Chriſtians: men do not uſe to be forward to loſe their lives, and all the comforts of life to confirm a lie: And we muſt think thoſe men void of all ſenſe, that would dye to confirm a forgery and lie, when their death would ſerve to confirm a Religion which ſeverely forbids all Lying and diſſimulation. And though ſome men may have died in a falſe belief, or a belief of ſome principles which are not really (though to them they ſeem to be) true; yet it is not credible that a great number of men ſhould be content to die in confirmation of a matter of fact, which they knew to be falſe, or did not know to be true. When *Arrius Antoninus* perſe-

perſecuted the Chriſtians in *Aſia*, they came about his Tribunal and offered themſelves to death, which made him cry out Ὦ δυλοι, &c. *O wretched men, can ye not find precipices or halters to take away your lives?* 'Tis a great argument of the truth of theſe things, that men were forward to confirm them with their bloud. Tertullian. *ad* Scapul.

CHAP. VII.

The CONTENTS.

That the Meſſias, *according to the predictions of him, was to ſuffer. This proved againſt the* Jews. *Of the vanity of their twofold* Meſſias, *the Son of* Joſeph, *and the Son of* David. *The reaſon why the* Jews *make uſe of this pretence. That* Jeſus *did ſuffer. That he ſuffered thoſe things which the* Meſſias *was to ſuffer*, Luk. 24. 26, 46. *and* Act. 3. 18. *conſidered.* Zech. 9. 9. *to be underſtood of the* Meſſias, *this proved againſt the* Jews *at large. Of the kind of* Chriſt's *death. Crucifixion was none of the* Jewiſh *capital puniſh-*

puniſhments. Of the Brazen *Serpent,* Numb. 21. St. *John* ch. 3. 14. *conſidered. The* Jewiſh *Writers acknowledge that the brazen Serpent was ſymbolical, and ſpiritually to be underſtood. Of the time when* Jeſus *ſuffered, that it did exactly agree with the type of the ſufferings of the* Meſſias: *A large digreſſion concerning this matter.* Exod. 12. 6. *conſidered*: Caſtalio *juſtly cenſured for his ill rendring that place. Of the two Evenings among the* Jews. *The ground we have for it in the Scriptures. The teſtimony of* R. Solomon. *Of the practice of the* Jewiſh *Nation, as to the time of offering their evening Sacrifice, and the Paſſeover: This ſhewed from their beſt Authours. An objection from* Deut. 16. v. 6. *anſwered.* Jeſus *died at that time when the* Paſchal *Lamb was to be ſlain. Of the place and many other particulars relating to the ſufferings of* Jeſus. *Of the great cauſes and reaſons of the ſufferings of* Jeſus. *Of the Burial of* Jeſus.

I Shall now proceed to the conſideration of the Sufferings of *Jeſus*, and from thence prove that our *Jeſus* is the *Chriſt*. That

That *Jeſus* did ſuffer, the *Jews* do confeſs, and they make no ſcruple to grant it. And he is upon that ſcore reproached by them, and upon the ſame account, his Diſciples and Followers have been ſcorned by the world, who profeſſed a Faith in a Crucified Saviour, and expected to be ſaved by him, who did not ſo much as ſave himſelf from the moſt painfull and ignominious death.

When I ſpeak of the ſufferings of *Jeſus*, I mean his ſufferings in the largeſt ſenſe, and not onely his *Death*: However I ſhall principally conſider his death here, and from that eſpecially ſhall prove him to be the *Chriſt*. And for the better ſpeaking to this whole matter, I ſhall proceed in this method.

Firſt, I ſhall ſhew that the *Meſſias* who was promiſed was to ſuffer.

Secondly, that *Jeſus* did ſuffer.

Thirdly, that from the ſufferings of our *Jeſus*, it does appear that he is the *Chriſt*.

Fourthly, I ſhall enquire after the cauſes or reaſons of the ſufferings of *Chriſt*.

Laſtly, I ſhall direct you to ſome practical application.

I. I ſhall ſhew that the *Meſſias* promiſed of old was to ſuffer. And this eſpecially againſt the *Jews*, who do not deny that *Jeſus* ſuffered, but do deny him to be the *Meſſias* the Son of *David*, becauſe he ſuffered. This is the ſcandal of the Croſs, at which the *Jews* ſtumble and fall. Here they are offended, and at a ſtand. Now that the *Meſſias* was to ſuffer, and *Jeſus* not to be rejected upon that account, will appear if we conſider the following particulars.

Firſt, I muſt premiſe that it is a very unreaſonable thing, that *Jeſus* ſhould be reproached or rejected upon the ſcore of his ſufferings. The *Jews* have no cauſe for this reaſon to ſcorn him, as they commonly do: For his ſufferings do not ſpeak him an evil perſon, or one unfit to deliver and ſave his followers from the greateſt evils, *viz.* from the power and evil effects of our ſins.

I grant indeed he was mean and very poor: And what then? Was not the *Jewiſh* Law-giver *Moſes* ſo alſo? Was he not expoſed to the waters, forced to fly his Country, and tend upon a flock in a foreign Country? Was not *Jacob*, the Father of the *Jewiſh* tribes, a *poor Syrian* ready to periſh, had he any

any thing more than his ſtaff when he went to *Padan Aram*? Was not *David*, from whom the *Meſſias* was to deſcend, a keeper of his Father's Sheep?

If *Jeſus* ſuffered and were put to death, what then? Have not theſe been the lot and portion of the moſt righteous men in the world? Was not righteous *Abel* killed, when wicked *Cain* lived and built a City? Is it any blot upon the memory of *David* that he was perſecuted; of *Zechariah* that he was ſtoned; of *Iſaiah* that he was ſawn in ſunder? Are the holy men and Prophets of old to be rejected, becauſe they ſuffered reproaches, or were put to death? Why ſhould *Jeſus* then be rejected becauſe he was put to death? This does not ſpeak him an evil man.

The *Jews* very well know what the *Pſalmiſt* ſays of the ſufferings of God's own people. *O God the Heathen are come into thine inheritance, thy holy Temple have they defiled, they have laid Jeruſalem on heaps: The dead bodies of thy Servants have they given to be meat unto the fowls of the Heaven; the fleſh of thy Saints unto the beaſts of the earth: Their bloud have they ſhed like water round about Jeruſalem, and there was none to bury them: We are* Pſal. 79. 1, 2, 3, 4

become a reproach to our neighbours, a ſcorn and deriſion to them that are round about us.

Theſe were indeed ſevere ſufferings, and upon whom did they light? The Text informs us that they fell upon God's *inheritance* upon his *ſervants*, and *Saints:* And what ever reproach this were to the Heathen who inflicted theſe ſufferings, it is none at all to the Sufferers themſelves.

In a word, very excellent men among the *Jews*, and the beſt among the Heathens were poor, and ſuffered the greateſt evils, and no wiſe man ever thought the worſe of theſe Sufferers; and it is therefore very unjuſt to reject *Jeſus* merely upon that account. I add

Secondly, that it was foretold by God himſelf, that the *Meſſias* ſhould ſuffer. I ſhall not give in all the particulars which make for this purpoſe.

That of *Iſaiah*, Chap. 53. is moſt clear and remarkable to my preſent purpoſe. In that Chapter the ſufferings of the *Meſſias* are graphically deſcribed: And there never was any people or perſon, to whom all thoſe particulars recited in that Chapter could belong, but to our bleſſed Saviour, who is the

Meſſias

Meſſias there foretold. The *Jews* (I mean the more ancient among them) underſtood that place of the *Meſſias*; and whereas among the later *Jews* we ſhall find ſome Interpret them to another ſenſe, (whether of the people of *Iſrael*, *Joſiah*, or ſome other perſon) yet it is manifeſt, and hath been made ſo, that the words muſt be underſtood of the *Meſſias*; and were never fulfilled by any people or any other perſon whatſoever. To whom elſe can thoſe words belong but to the *Meſſias*, and in whom were they ever fulfilled, but in our *Jeſus* onely, where it is ſaid: *He is deſpiſed and rejected of men, a man of ſorrows and acquainted with griefs.* For never was there a ſorrow like that of our *Jeſus*: Where ſhall we find a perſon to whom the following words can belong? *He hath born our griefs, and carried our ſorrows: He was wounded for our tranſgreſſions, he was bruiſed for our iniquities, the chaſtiſement of our peace was upon him, and by his ſtripes we are healed. All we, like Sheep, have gone aſtray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.* And as theſe ſufferings could be the ſufferings

L'Empereur refutat. Abravenel *Comment. in* Iſa. *c.* 53.

of none but of the *Meſſias* onely, ſo the patient bearing them muſt belong to him too, and was remarkably accompliſhed in our *Jeſus*: *He was oppreſſed and he was afflicted, yet he opened not his mouth: He is brought as a Lamb to the ſlaughter, and as a Sheep before her Shearers is dumb, ſo he openeth not his mouth.* I may afterward have occaſion to ſhew how remarkably the following words alſo were fulfilled in our *Jeſus*, as they were foretold of the *Meſſias*; where 'tis ſaid that he *made his grave with the wicked, and with the rich in his death.*

In the firſt promiſe of the *Meſſias*, it was intimated that he ſhould ſuffer, it
Gen. 3.15. being predicted that the Serpent's ſeed ſhould bruiſe the heel of the ſeed of the Woman.

I might to this purpoſe ſhew at large from the Old Teſtament, that the *Meſſias* was to ſuffer; Thoſe perſons who were the moſt Eminent *Types* of him, were very great ſufferers: And though all the ſacrifices were ſlain, yet thoſe ſacrifices which did typifie his death moſt eminently, were moſt intirely conſumed by the fire; and as their bloud was carried into the holy place, ſo their body

body was burnt without the camp, as our Saviour himſelf ſuffered without the gate. If we look into the Pſalms and Prophets, we ſhall find frequent predictions of the ſufferings of *Chriſt*.

Thirdly, this is ſo plain a truth, and ſo undeniable even by the *Jews* themſelves, that the later of them have deviſed a ſuffering *Meſſias*, the Son of *Joſeph* of the tribe of *Ephraim*: And now they ſpeak of a twofold *Meſſias*, one the Son of *Joſeph* to ſuffer death, (if need be) another the Son of *David* to ſave and to deliver them. Abkath Rochelim. *l.* 1.

This indeed is a vain conceit, 'tis groundleſs, and 'tis novel: It hath no foundation in the Holy Scriptures, nor in their moſt ancient and genuine Writers. 'Tis deſtitute of all reaſon and all fair pretence: And we may, by the ſame pretence, aſwell ſet up a great many as two: But as vain a conceit as 'tis, it will ſerve our turn againſt the *Jews*: For they betake themſelves to this refuge, becauſe they cannot deny that the *Meſſias* was to ſuffer. And though it ſerve to no other purpoſe, yet it ſerves to this, that we have gained the point we contend for, againſt themſelves, *viz.* that the *Meſſias* *That the Meſſias was to ſuffer*, Trypho *does acknowledge.* Παθητὸν μὲν τὸν χριστὸν ὁπὸ αὐ γεγραφαὶ κηρύσσασι, φανερὸν ἐστιν. Trypho *in* Juſt. Mart.

was to ſuffer, and that therefore our *Jeſus* ought not to be rejected upon that account.

II. That our *Jeſus* did ſuffer: This is confeſſed on all hands: The *Jews* deny it not, but mention him frequently with ſcorn upon this account.

I ſhould be very vain if I ſhould be operoſe under this head: He muſt be very ignorant, who hath not heard of the ſufferings of *Jeſus*. His whole life, aſwell as his latter end, was almoſt a perpetual ſuffering. He was *born* in a *ſtable*, and he died upon a *Croſs*. He ſuffered from his firſt entrance into the world, to his going out. The meanneſs of his Birth did not protect him from being perſecuted by *Herod*; He was after this a *man* of *ſorrows* and acquainted with grief, and there hath been no ſorrow like unto his ſorrow. He faſted and was tempted, he was acquainted with hunger and with thirſt, with great poverty and contempt; He met with falſe friends, and implacabe enemies; He was always *doing good*, and *recieveing evil*.

And after all at the cloſe of his life, he was a moſt eminent ſufferer: If there

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be any ſuffering in great pains and agonies; in being ſcoffed and derided, in being buffeted and ſcourged, in a bloudy ſweat, or a bitter cup: In a crown of Thorns, in the Spear and in the Nails: He ſuffered, if to be forſaken and betrayed, to be unpitied in trouble and to be denied; to be flouted and ſcoffed at, be any thing of a ſuffering: He ſuffered, if to die be to ſuffer, and to die upon a Croſs among malefactors. If the *bloud* of the *Croſs*, if the *ſhame* and *curſe* of it, if the *pain* and *ſcandal* of it ſpeak any ſufferings, our Lord did indeed ſuffer.

III. From the ſufferings of our *Jeſus*, it does appear that he is the *Chriſt*.

I do not mean that the bare ſufferings of *Jeſus*, are an argument that he is the *Chriſt*: For ſufferings are not a ſufficient argument alone. And though the *Meſſias* were to ſuffer, yet ſo might, and ſo did *Impoſtors* alſo. But as the *Meſſias* was to ſuffer, ſo it was predicted what he ſhould ſuffer; and we ſhall find that our *Jeſus* did ſuffer thoſe very things which the *Meſſias* was to ſuffer: and all things duely conſidered, we ſhall find this (eſpecially in conjunction

junction with what hath been and is to be ſaid) a very good proof that *Jeſus* is the *Chriſt*.

And this I take to be the meaning of our Saviour's words to his Diſciples going to *Emmaus*: *Ought not Chriſt to have ſuffered* Theſe things? And of his words to the *Apoſtles* afterward: *Thus it is written, and* Thus *it behoved Chriſt to ſuffer*, Luk. 24. 26, 46. St. *Peter* tells the *Jews*, that thoſe things which *God before had ſhewed by the mouth of all his Prophets, that Chriſt ſhould ſuffer he hath ſo fulfilled*, Act. 3. 18. Our Saviour himſelf ſaid Thus *it muſt be*, *Mat.* 26. 54, 56. To the ſame purpoſe we find the Diſciples ſaying: *For of a truth againſt thy holy Child Jeſus whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Iſrael were gathered together; for to doe whatſoever thy hand and thy Council determined before to be done.* Act. 4. 27, 28.

We ſhall find afterward, that *Jeſus* did ſuffer all that which the *Chriſt* was to ſuffer. And ſome of theſe ſufferings were ſuch as were not likely to have been the portion of *Jeſus*: But ſo it was, though *Herod* and *Pontius Pilate*, though

though the *Jews* and the *Gentiles* had an hand in the ſufferings of *Jeſus*, they did at the ſame time (though they deſigned it not) fulfill ſome Prophecies of old, and this was ſo eminently done, that we have from hence a very great proof that *Jeſus* is the *Chriſt*.

I ſhall not look over all the ſufferings of *Jeſus* from the time of his birth, to the moment of his death; I ſhall begin no ſooner than the laſt week of his life; and ſhall more eſpecially conſider thoſe particulars which attended upon his death.

We have a remarkable Prophecy in the Prophet *Zechariah*, and the words are theſe: *Rejoice greatly O Daughter of Zion; ſhout O Daughter of Jeruſalem: Behold thy King cometh unto thee: He is juſt and having ſalvation, lowly and riding upon an Aſs, and upon a Colt the foal of an Aſs.* That this place is a prophecy of the *Meſſias* no Chriſtian can doubt, and the *Jew* ought not to deny. *R. Solomon* confeſſes frankly אי איפשר לפתרו אלא על מלך המשוח i. e. *It is impoſſible to interpret it but of King Meſſiah:* And as it is very agreeable to the words to expound them of the *Meſſias*, ſo it

R. Solom. in Zech. 9. 9.

Theſe words of R. Solomon *are*

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tranſlated by Raymundus *in his* Pugio fidei, *pag.* 656. *in to words which contradict the ſenſe of them*: viz. Non poteſt hoc exponi de Rege Meſſia; *when he affirms that they ought not to be expounded of any other perſon. And that the* Jews *do underſtand theſe words of the* Meſſiah *is* proved *at large by* Bochart. de S. S. Animalibus. *lib. II. c.* 17.

well agrees with the ſenſe of the Ancient *Jews* too.

For it was the ſenſe of the *Jews* that this place was meant of the *Meſſias*, and we find among the writings, which we have of theirs, plain intimations of it.

Pirke R. Eliezer. *cap.* 31. There is a fabulous relation that the *Aſs* which *Abraham* ſadled (*Gen.* 22.) was created on the *evening of the Sabbath*, and that *Moſes* rode upon the ſame *Aſs* when he came into *Egypt*; and farther the Son of *David* ſhall ride upon the *ſame*, they ſay: hence it is ſaid, *Rejoyce greatly O daughter of Zion*, &c. From this fabulous relation it is evident that this place was underſtood of the *Meſſias*. To the ſame purpoſe the words are underſtood by another ancient writer who repreſents it as the ſenſe of their Rabbins.

Bereſith Rabb. *in* Gen. 49. 11.

It was upon the tenth day of the firſt month when our Saviour rode upon an *Aſs* into *Jeruſalem* and fulfilled this Scrip-

Scripture, and in the *Paſſeover*-week in which he ſuffered. Our Saviour was now ready to be Sacrificed for us, and as the *Paſchal* Lamb in *Egypt* was taken up on the tenth day, ſo did our Lord our *Paſchal Lamb* on that very day, preſent himſelf in that City, where the ſame week he was ſentenced to death.

For the reſt of the words of the Prophecy, they do very well agree to our *Jeſus*, as it is certain they were meant of the *Meſſias*. *Thy King cometh unto thee, he is juſt and having Salvation, lowly*: Never were there any perſons to whom theſe words could ſo duely belong, as our bleſſed Saviour.

He was a King indeed, and denies it not, before *Pontius Pilate*, though he profeſſed that his *Kingdom* was *not of this world*. As ſuch a perſon the *Meſſias* was promiſed of old, and it was foretold that he ſhould erect an everlaſting *Kingdom* in the Prophet *Daniel*. The *Jews* expected a temporal Prince indeed, they being themſelves a carnal people: Our Lord did not appear like an earthly Prince, but as one born from Heaven, and that would erect an heavenly and ſpiritual Kingdom in the world.

world. A King he was in the beſt and the higheſt ſenſe: and when he was crucified, the main of his accuſation written on his Croſs, was, that he was *King of the* Jews.

That he was *juſt*, malice it ſelf cannot deny of our bleſſed Saviour; He was for giving both *God* and *Cæſar* their due. He paid *Tribute* when it was demanded, and would not excuſe himſelf from the publick payment, to which he was not yet ſtrictly obliged. And he took care of the *Levitical* Prieſt-hood alſo: And where he had cleanſed the *Leper*, he takes order that the *Prieſt* ſhould not loſe the profit, which in ſuch a caſe he was wont to receive. He wronged no man, and though he were poor, yet he took care to give every man his due, and to reſerve ſomething for the poor alſo. His righteouſneſs was ſo exemplary, that the *Jews* who thirſted after his bloud, knew not how to effect his death: They had procured falſe witneſſes indeed, but their teſtimony was ſo incoherent, and ſo lewd, that the *Jews* themſelves were forced to uſe another device, (ſince that, frequently made uſe of againſt his followers) *viz.* to repreſent him as an Ene-

Enemy to *Cæſar*; And now *Pilate*, to approve himſelf to the *Roman* power, delivers up *Jeſus* to be crucified. But ſtill he pronounced him *innocent*, who gave him up to be crucified: He waſhes his hands, and declares himſelf openly in behalf of *Jeſus*.

What follows does eminently belong to our *Jeſus*, as it was ſpoken of the *Meſſias*; *Having Salvation.* The very name *Jeſus* by which he was commonly known and called, ſpeaks Salvation. And it was given him by the direction of an *Angel*, becauſe he was to *ſave* his people from their ſins. And as he came to *ſave* what was loſt, ſo we ſhall find that he fulfilled that deſign, and anſwered that bleſſed Name by which he was called, he ſaved ſome from hunger and thirſt, ſome from diſeaſes and poſſeſſions, ſome from ſickneſs, and others from death, and all that believe on him from Hell and the wrath which is to come. Mat. 1. 21.

For what follows in the Prophet, that he was to be *lowly*, agrees exactly to our *Jeſus*: For whether by *lowly* be meant *poor*, as that Hebrew word uſed in the Prophet ſignifies; or, *meek*, as it is there rendred by the LXXII Inter-

Interpreters (whoſe rendring St. *Matthew* alſo follows) It is certain that our *Jeſus* was both *poor* and *meek* in a very eminent degree: So *poor* that he had not what the Foxes did not want, *where to lay his head.* And for his meekneſs and lowlineſs of mind, he was the moſt eminent and unparrelled example that ever was in the world.

I ſhall proceed now to the conſideration of the death of *Jeſus*, and thoſe particulars which do more immediately relate thereunto.

And not to inſiſt upon every particular which makes to my preſent purpoſe, I ſhall take notice

Firſt, of the kind of his death, and that was the death of the *Croſs.* A death it was that *Jeſus*, one would have thought, ſhould not have died: For beſides that it was the vileſt and moſt ignominious death, a death of ſlaves and the moſt profligate villains: Beſides this, it was not like to be the portion of *Jeſus.* (I.) Becauſe it was not a *Jewiſh* puniſhment, but a *Roman* one. The *Jewiſh* four Capital puniſhments were *ſtoning*, *burning*, *ſtrangling*, and *killing* with the *ſword.* (II.) Becauſe if this had been one of the *Jewiſh* puniſh-

Sanhedr. cap. 7.

puniſhments, yet it could not by the *Jewiſh* Law have been the lot of *Jeſus*: For whereas the high Prieſt Pronounced him guilty of Blaſphemy, and they who were by him judged him thereupon worthy of death; we know that ſtoning was the death appointed in that Caſe, not onely by the after conſtitution of the *Jews*, but alſo by the Law of *Moſes*. Levit. 24. 16.

But it was foretold that the *Meſſias* ſhould ſuffer this kind of death: And God's decrees and Counſels ſhall come to paſs.

The *Jews* had a figure of this in the Wilderneſs: Our *Jeſus* put them in mind of it in theſe words. *As Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be lifted up*, Joh. 3. 14. The ſtory is very well known: The people for their ſin were bitten with *fiery Serpents*, and many of them died. The people beg of *Moſes* in this diſtreſs, that he would intercede for them, that the fiery Serpents might be removed: *Moſes* prayed to God in their behalf, and by God's direction he makes a Serpent of braſs, and put it on a pole, and they which were bitten looked upon this brazen Serpent

and were healed, *Numb.* 21. This Serpent that was lifted up in the Wilderneſs was a type of the death of *Chriſt*, and of the kind of his death; and the effects of the brazen Serpent, upon them who looked on it, did typifie the virtue received by true believers from the death of *Chriſt*. To this purpoſe this of the brazen Serpent is applyed by our Saviour; and by the ancient Chriſtian Writers is frequently mentioned as a *type* of the *Croſs* and *paſſion* of our bleſſed Saviour. And that it is rightly applyed by *Jeſus* and his followers I ſhall ſhew againſt the *Jews*.

Dominicam crucem intentabat. Tertullian. *adv. Judæos.* Τύπον σαυρᾶ. Juſtin. Mart. *pro Chriſtian. Apol. II.* Moſes *made that Serpent,* ἵνα φανερὸν ποιῇ τὸ σωτήριον πάθος. Theodor. *in IV. Reg. Quæſt.* 49.

Certain it is that the *Jews* do allow that this brazen Serpent was a figure of ſomething elſe, and that it had a ſpiritual ſenſe and meaning. And when *Juſtin Martyr* in his Dialogue with *Trypho* the *Jew*, inſiſted upon this as a type of the death of *Chriſt*, and appealed to the company what reaſon (excluding that) could be given of this matter; one of them confeſſed that he was in the right, and that himſelf had enquired for a reaſon from the *Jewiſh* Maſters

Vid. Buxtorf. *Hiſt. Serpent. Æneï c.* 5. Juſt. Martyr *Dialog. cum Tryph.*

but

but could meet with none. The Authour of the book of Wisedom calls it σύμβολον σωτηρίας, a *symbol* (or sign) of *Salvation. For he that turned himself towards it* (says he) *was not saved by the thing that he saw, but by thee that art the Saviour of all.* It was an extraordinary and supernatural thing, that the likeness of a Serpent should cure the venomous bite of a living one. The *Jewish* Writers confess it to be *miraculous*, and that there was in it a *miracle* within a *Miracle*. *Philo* the *Jew* (as I intimated before in the fourteenth page of this discourse) does in several places mention the difference between the *Serpent* of *Eve* and the Serpent of *Moses*, or this *brazen* Serpent of which I am now speaking: He makes one directly opposite to the other; and that which deceived *Eve* to be a *symbol* of voluptuousness, and in token thereof doomed to *goe upon his belly*, Gen. 3. 14. But this of *Moses* to be a symbol of *fortitude* and *temperance*. That was the *destroyer* of *mankind*, this the *Saviour* of the *Israelites*. Πᾶς ὁ ἰδῶν αὐτὸν ζήσεται. Πάνυ ἀληθῶς· ἐὰν γὰρ ὁ νοῦς δηχθεὶς ἡδονῇ, τῷ τῆς Εὔας ὄφει, ἰσχύσῃ κατὶ δεῖν ψυχικῶς τὸ σωφροσύνης κάλλος, τὴν Μωϋσέως ὄφιν, καὶ διὰ τούτου τὸν θεὸν, ζήσεται· μόνον ἰδέτω, καὶ

Wised. 16. 6, 7.

Abravenel & R. Bechai *in* Num. 21. Philo *Jud. de Agricultura, & Leg. Allegor. l.* 3.

κατανοησάτω: i. e. *every one that sees it* (the brazen Serpent) *shall live. Very true: For if the mind bitten with* Eve's *Serpent, which is voluptuousness, can spiritually discern the beauty of Temperance*: i. e. *The Serpent of* Moses, *and through it, God himself, he shall live: Onely let him see and consider.* This Serpent then of *Moses* was a symbol or sign of something better than it self.

And in its first institution it was intended for a *sign* or *symbol* of some future good: This is very probable from the very words of the Text; *Moses is* Commanded to make a fiery Serpent and *set it upon a pole* (so we render it) or set it *for a sign*, as the words may be rendred from the Hebrew Text. The vulgar Latine hath it, *pro signo* i. e. *for a sign.* And to the same sense it is rendred by the *Syriac*, the *Chaldee*, and the *Greek* Interpreters: And this rendring is followed by *Philo* the *Jew*, and by *Justin* the *Martyr* in his Dialogue with *Trypho.* And this sense is no way inconsistent with the sense which our Interpreters give.

This was a very fit type of *Christ*, and of his death upon the *Cross*; by him we are redeemed from the *sting of death*,

death, or *ſin*, (1. Cor. 15. 56.) and the power of the Devil that old Serpent (*Heb.* 2. 14.) him God ſent *in the likeneſs* of ſinfull fleſh, and he did by this way *condemn ſin in the fleſh*, Rom. 8. 3. The *Jewiſh* Maſters tell us upon this occaſion אין עדוד ממית אלא החטא i. e. *It was not the Serpent that killed, but it was the ſin. Chriſt* by taking away our ſin ſaves us: But they in the wilderneſs were ſaved by an unlikely way. From the ſting of a Serpent by the figure of one. There was nothing in the matter or figure of the Serpent which healed them. It was the fitter type of *Chriſt*; we are *healed* by his *ſtripes*, and have the hope of *life* by his *death*.

But the Crucifixion of the *Meſſias* was likewiſe foretold by *Zechary*. *They ſhall look upon me whom they have pierced.* Zech. 12. 10. St. *John* who was an eye-witneſs of the crucifixion of *Jeſus*, does not onely aſſure us that he was really Crucified, but alſo puts us in mind that this prophecy was verified. The *Pſalmiſt* had foretold no leſs. *They pierced my hands and my feet*: This was fulfilled in our *Jeſus*, who diſdained not after his Reſurrection to confirm a doubting Diſci- Joh. 19. 37. Pſ. 22. 16. Joh. 20. 25.

ple, who would not believe unleſs he ſaw the print of the nails.

Secondly, the *time* of his death, and that agrees with the type of it, I mean the Paſchal Lamb: For *Chriſt is our Paſſeover who is ſacrificed for us*, (1 Cor. 5. 7.) and to this purpoſe, It will be well worth our while to enquire after the preciſe time of ſlaying the Paſchal Lamb, that great and eminent type of our Saviour's death, and to conſider how well it agrees with the time of our Saviour's death: Now 'tis expreſly commanded that the Paſchal Lamb ſhould be killed *in the evening*, Exod. 12. 6. And we are to enquire what that expreſſion does import.

Our Marginal reading will be of uſe in this enquiry, which inſtead of, *in the evening* renders it, *between the two evenings*, and that not without the warranty of the Hebrew Text: There is great variety in the ſeveral verſions of theſe words among the Ancient and Modern Tranſlators: I do not intend to repreſent that variety in this place. Some of them are very reconcileable to the ſenſe of the original, others agree very exactly with it, and indeed I have not met with any more wide among the

the Moderns than that of *Caſtalio* who very ill renders it, *ſub crepuſculum* i. e. about the twylight; as if the Paſchal Lamb were not to be ſlain till it began to be dark, which is ſo fond a conceit, that I ſhall not need do any more than name it. *Jun.* and *Tremell.* keep ſtrictly to the original Text, & render it *inter duas Veſperas, between the two evenings.* It is my buſineſs to inquire what is meant by this expreſſion, *between the two evenings.*

And by the way, I cannot but take notice of the interpretation of *Aben Ezra* upon this place, who gives us this account of the two evenings. The firſt he would have to be the time when the Sun ſets, the ſecond when the remaining light after Sun-ſet leaves the earth; between theſe two, he ſuppoſes the ſpace of an hour and three quarters or thereabouts: This interpretation agrees well with *Caſtalio's ſub crepuſculum*, but 'tis an interpretation that is extravagant; for beſides that, it does not allow of a clear light for the remaining ſervice after the killing of the Paſchal Lamb, nor yet give time enough for the whole ſervice of the ſolemnity; beſides this I ſay, the Authour of this interpretation ſeems to quit it, and betake himſelf to another

in his following words. For he, being preſſed by an objection againſt this interpretation, which he attempts not to anſwer, confeſſes that there was a tradition among them, which obliges them to kill the *Paſchal* Lamb after the Sun did evidently decline from its meridian.

We are therefore ſtill to ſeek what is meant by this expreſſion, *between the two evenings*, in which time the *Iſraelites* were obliged to kill the Paſchal Lamb, and then to ſee whether this preciſe circumſtance of time were alſo fulfilled in the death of our Saviour.

Now for the better underſtanding of this expreſſion, we muſt know that as the *Jews* day conſiſted of twelve hours, ſo all their forenoon was accounted *morning*, and from thence all the afternoon was accounted *evening*: And then their evening was divided into two, *viz.* the former and the latter evening: The former evening was *veſpera declinationis*, and was to be reckoned from their ſixth hour, or our twelve at noon, to Sun-ſet; for from that time the Sun declined from its Ακμὴ or height. Their latter evening was *veſpera occaſus*, their Sun-ſetting; ſo that the intermedial

Joh. 11. 9.

dial time between the Sun's declenſion and ſetting is that time which is between the two evenings. Let us then conſider what warrant we have for this. And

Firſt, the holy Scripture ſeems to give us ground to believe that the latter part of the *Jewiſh* day was divided into theſe two evenings. To this purpoſe we read that the unclean perſon was to be removed out of the camp, and it is added, *But it ſhall be when evening cometh on* (that is, in the former evening as the following words aſſure us) *he ſhall waſh himſelf with water.* And when the Sun is down (there is the latter evening) *he ſhall come into the camp*, Deut. 23. v. 11. Of the former evening are thoſe words ſpoken, where 'tis ſaid of the *Levite* and his Wife that they tarried *untill after noon* (or *till the day declined*, as 'tis in the Hebrew) *and they did eat both of them.* And then 'tis added by the *Levite*'s Father-in-law, *Behold now the day draweth towards evening*, and, *the day groweth to an end*, Judg. 19. 8, 9. Of the ſame evening the following words ſeem to be underſtood: *And it came to paſs in an evening-tide, that David aroſe from off his bed*, &c. 2 Sam. 11. 2. What we render, *in*

in an evening-tide, the vulgar renders *poſt meridiem*, i. e. afternoon: Nor does it ſeem to be tranſlated amiſs. For it was the cuſtome in thoſe Eaſtern Countries to take reſt after dinner: Of this we have an inſtance in the place where it is ſaid that *Rechab and Baanah went, and came about the heat of the day, to the houſe of Iſhboſheth who lay on a bed at noon*, 2 Sam. 4. 5. Of the latter evening we have mention, *Joſ.* 10.26,27. *Mark* 1. 32. And it is very obſervable to my preſent purpoſe that what St. *Luke* tells us was done when the day began to *wear away*, that is in the declenſion of the Sun, or in the afternoon, (*Luk.* 9. 12.) St. *Matthew* tells us was done when it was *evening*, (Mat. 14.15.) that is, in the former evening; for that is evident not onely from the words of St. *Luke*, but from what follows in St. *Matthew* after thoſe words: For after *Chriſt* had fed five thouſand, and the fragments taken up, and the multitude ſent away (all which took up ſome conſiderable time) it is ſaid that *Chriſt* went apart into a mountain, and then again the Text ſays, *when the evening was come he was there alone*, v. 23. which muſt be the latter evening, for it cannot be

Κλίνειν.

be that which is mentioned, *ver.* 15.

Secondly, I add, to what I have ſaid before, the teſtimony of *R. Solomon* on the place, who gives us this interpretation of theſe words, *between the two evenings*, viz. משש שעות וכו' i. e. *From ſix hours and upwards is called between the two evenings, becauſe the Sun declines then towards its going down*, &c. ſo that according to him there are *two evenings*, that of the *declination* of the Sun, and the *latter evening*, which we call night. And he affirms the intermedial time between theſe two to be what is meant here by *between the two evenings*.

Thirdly, With what hath been ſaid let us compare the practice of the Jewiſh nation which will ſhew how the nation underſtood theſe words. We find that it was commanded that the continual burnt offering was to be offered alſo *between the two evenings*, Num. 28. 4. This was the preciſe time of the daily evening ſacrifice. And what the Jewiſh practice was we may beſt learn from their writings. In the *Miſhna* we read their practice. תמיד נשחט וכו' That is, *the daily evening ſacrifice was killed at the eighth hour and an half* (and that anſwers

Peſach. c. 5. m. 1.

ſwers to our half an hour after two a clock) *and it was offered up at the ninth hour and an half*; that is, at half an hour after three; *In the evening of the Paſſeover it was killed at half an hour after the ſeventh hour, and offered up at half an hour after the eighth----- And if the Eve of the Paſſeover fell upon the Eve of the Sabbath it was ſlain half an hour after the ſixth hour* (that is, half an hour paſt our twelve a clock) *and offered up half an hour after the ſeventh hour* (that is, at our half an hour paſt one) *and the Paſſover after it*. Hence then we may perceive that though the *Jews* were commanded to offer their daily evening ſacrifice between *the two evenings*, they did ordinarily offer it up about the ninth hour (or half an hour after three a clock) which was alſo the time of prayer; (*Act.* 3. 1.) or that time of prayer which among the *Jews* is called תפלת מנחה, and was an attendant upon the daily evening ſacrifice; ſo that the Jewiſh practice gives us to underſtand what is the meaning of this expreſſion *between the two evenings*, viz. that ſpace of time which is between the Sun's declenſion (which is the beginning of the former evening) and

Vid. Maimon. H. Tephill. *c.* 3. *ſect.* 2.

and Sun-ſet, which is the latter evening. What they were required to doe between the two evenings, that they did about the ninth hour of the day, which was the intermedial ſpace between the two evenings. And whereas the continual or daily evening ſacrifice, and Paſchal Lamb alſo were to be ſlain and offered up between the two evenings, we find the daily ſacrifice was firſt to be offered up, and therefore began ſooner, but then that ſervice at the earlieſt did not begin till paſt noon, and then the Paſſeover ſucceeded into that time which was in the ſtricteſt and exacteſt ſenſe between the two evenings. *Vid.* Maimon. Hal. Tamid. & Muſaph. *cap.* 1.

To what hath been ſaid I ſhall add the Teſtimony of *Joſephus*, who muſt needs be ſuppoſed very well to underſtand the uſages of his own people: He tells us, ſpeaking of *Pompey*'s laying ſiege to the Temple, that it did not hinder the Prieſts from their ſervice at the ſame time, which, ſays he, was performed at that time at the Altar twice a day: πρὶ τε, καὶ περὶ ὀγδάτην ὥραν, i. e. *in the morning, and about the ninth hour.* And elſewhere ſpeaking of the Joſeph. *Antiqu. l.* 14. *c.* 8.

Feaſt

Feaſt called the Paſſeover, he adds, Καθ' ἣν θύουσι μὲν ἀπὸ ἐνάτης ὥρας μέχει ἑνδεκάτης, i. e. *at which time they ſlay their ſacrifices from the ninth to the eleventh hour.*

Il. de Bello Judaico. l. 7. c. 17.

Againſt what hath been ſaid it may be objected from *Deut.* 16. *v.* 6. That the Paſchal Lamb was to be ſlain at Sun-ſet. The words are theſe----*There thou ſhalt ſacrifice the Paſſeover at even, at the going down of the Sun, at the ſeaſon that thou cameſt forth out of Egypt.* By which words it ſeams to be implied that the going down of the Sun was the ſet time when the Paſſeover was to be ſlain. In anſwer to which I deſire theſe particulars may be conſidered.

1. That from thoſe words it may be as well concluded that the Paſſeover was to be ſacrificed at the ſeaſon of their coming forth out of *Egypt*, it being ſaid, *There thou ſhalt ſacrifice the Paſſeover at even, at the going down of the Sun, at the ſeaſon that thou cameſt forth out of Egypt.* Now, if by the ſeaſon in which they came out of *Egypt* we underſtand the preciſe time when they came thence, we ſhall find that it was neither in the evening, nor at Sun-ſet, but very far removed from it; 'tis expreſly ſaid that God brought them

them out of *Egypt by night*, v. 1. And this is farther confirmed from what we read, *Exod.* 12, 29, 30, 31.

2. That therefore the Jewiſh writers do underſtand thoſe expreſſions of the *even*, the *going down* of the *Sun*, and the *ſeaſon* of their *coming* out of *Egypt*, not of one and the ſame time, but of ſeveral times; and that too with a ſeveral reſpect to the ſervices of the Paſchal ſolemnity. This appears from the *Targum* of *Jonathan* who paraphraſeth on thoſe words, [*At even*, &c.] thus. *And in the evening at the going down of the Sun thou ſhalt eat it, untill midnight, the time of the beginning of your redemption from Egypt.* But *R. Solomon* upon thoſe words ſpeaks more explicitly and plainly ſtill: *At even*, &c. הרי שלשה זמנים וכו׳ He tells us that in theſe words we have three ſeveral times placed before us. [1.] The time of ſacrificing or killing the Paſchal Lamb, *at even*, i. e. after the ſixth hour of the day and onward. [2.] The time of eating it, and that is when the Sun ſets. [3.] The time of burning the remainder, and that is the ſeaſon in which they came out of *Egypt*. And to the ſame ſenſe *R. Bechai* interprets theſe words.

Vid. Targ. Jonath. in locum.

R. Solom. & R. Bechai *in* Deut. 16. 6.

3. That

3. That though theſe three ſeveral times be laid before us, *viz.* the *Even*, *Sun-ſet*, and the *Seaſon* in which they came out of *Egypt*, yet is there no need to underſtand any of them as belonging to the ſacrificing the Paſſeover but the *even* onely. *Thou ſhalt ſacrifice the Paſſeover at even*, i. e. *poſt declinationem ſolis*, as *Lyra* interprets it well. For though it follow at the *going down of the Sun*, &c. it does not therefore hence follow that thoſe words relate to the ſame matter. For the proof of this I ſhall need go no farther than to the ſecond verſe of this Chapter; there it is ſaid, *Thou ſhalt therefore ſacrifice the Paſſeover unto the Lord thy God, of the flock and the herd.* Where 'tis evident that the *flock* relates to the Paſſeover onely, according to the law, *Exod.* 12. 3, 5. And therefore the *herd* muſt belong to ſome other matter; and therefore the *Jews* underſtand it of the *Chagigah*, or the other offerings which were offered up during the Paſſeover.

So that by this time it will not be hard to underſtand what is meant by *between the two evenings*, which was alſo the time of the daily evening ſacrifice, *Num.* 28. 4. which was wont to be

be offered up about our three in the afternoon, or their ninth hour, which was alſo a ſtated time of prayer. (*Act.* 3. 1.) It is evident that the time between the firſt declining of the Sun to its ſetting is that time which is between the two Evenings; And then our three a clock, or their ninth hour, when the day conſiſts of twelve hours, is the exact middle between the two Evenings. Let us now ſee how well the time of *Chriſt*'s death agrees with this.

And that it ſeems to do very exactly; for beſides that he was Crucified at the Paſſeover, ſo he ſeems to have dyed about that moment of time when they were wont to ſlay the Paſchal Lamb, which as I have ſhewed was about their ninth hour. They begin to Crucifie him at the third hour of the day (*Mark.* 15. 25.) at the *ſixth* hour there was darkneſs over the whole land, untill the *ninth* hour (*v.* 33.) At the ninth hour he cries out, *my God, my God*, &c. (*v.* 34.) and preſently upon that we read that he gave up the Ghoſt (*v.* 37.) And that all this happened before the latter Evening (and ſo conſequently between the two Even-

ings) appears from *v.* 42, 43. where we read that when *even was come Joſeph* begs the body of *Jeſus*: So that *Chriſt* our Paſſeover, the great Antitype of the Paſchal Lamb dyes between the two Evenings; And as in other particulars our Lord did fully anſwer what was typified of him in that Sacrifice, ſo he does alſo in the time of his death, which was about the ninth hour which was the preciſe time of ſlaying the Paſchal Lamb.

Thirdly, The *place* of our Saviour's death. This was alſo prefigured of old and fulfilled in the death of *Jeſus*. We know that the Sacrifices of old were not to be offered up any where but within the camp at firſt, and afterwards at *Jeruſalem* the place which God had choſen to place his name there. Our Lord who was to ſuffer, and to be ſlain a Sacrifice for our ſins, did ſuffer in that place.

In that City he was accuſed, and condemned and abuſed, and afterwards *without the Gate* he ſuffered death, as ſome of the Sin-offerings under the Law of *Moſes* were burnt without the *Camp*. The City of *Jeruſalem* anſwered to the Camp in the Wilderneſs, and what

what was done without the Camp at firſt was, when *Jeruſalem* was choſen, to be done without the Gates of the City [*Heb.* 13. 11.]

Fourthly, let us conſider ſtill more particularly the manner and circumſtances of the death of *Jeſus*, and we ſhall find what was of old predicted and prefigured was fulfilled in our *Jeſus*. As for example,

That he was betrayed by his own Diſciple, the Evangeliſts report: And this the Pſalmiſt had foretold long before in theſe words. *Mine own familiar friend in whom I truſted, which did eat of my bread, hath lift up his heel againſt me.* And what St. *John* reports is very remarkable to this purpoſe; when our Saviour had told his Diſciples that they were not all clean, intimating that one of them ſhould betray him; he tells us what our Saviour adds. *I ſpeak not of you all, I know whom I have choſen: but that the Scripture may be fulfilled, he that eateth bread with me hath lift up his heel againſt me.* Now (ſays our Saviour) *I tell you before it come, that when it is come to paſs ye may believe that I am he*, (v. 18, 19.) His meaning is that they ſhould be confirmed in their

belief of him, when they ſhould compare the treachery of *Judas* which was predicted by the Pſalmiſt, and foretold by himſelf. [*Joh.* 18. 2. with *Pſalm* 41. 9. *Joh.* 13. 10, 11.]

That he was betrayed for thirty pieces of Silver we read in the Goſpel, and the ſame was foretold by the Prophet *Zechary*, and not onely that but alſo the uſe that this money was put to, *viz.* the *buying the Potters field*, [Matt. 26. 15. and 27. 7, 8, 9. with *Zechar.* 11. 12, 13.]

That he was crucified between two Thieves, the Evangeliſts report, and the Prophet long before had foretold that he ſhould be numbred with tranſgreſſors. And our Saviour a little before his death tells his Diſciples of it in theſe words. *For I ſay unto you, that this that is written muſt yet be accompliſhed in me: and he was reckoned among the tranſgreſſors. For the things concerning me have an end*, [Matt. 27. 38. with Iſai. 53. 12.]

Luk. 22. 37.

When he was upon the Croſs there was given him Vinegar to drink, and no leſs was foretold by the Pſalmiſt, *in my thirſt they gave me Vinegar to drink.* And our Saviour's thirſt at that time

was

was to verifie that prediction. *Jeſus knowing that all things were now accompliſhed, and that the Scripture might be fulfilled, ſaith, I thirſt.* Upon which they gave him Vinegar to drink. This is the more remarkable ſtill, becauſe it was contrary to the conſtant cuſtome and courteſie of the Nation, to give him that was condemned to die Vinegar to drink: For whereas ſuch a ſharp liquor is apt to awaken to a ſenſe of pain, the *Jews* were wont to give ſuch perſons a ſtupifying or Narcotick potion to ruffle and diſorder their minds that they might not attend unto their pain, *viz.* Frankincenſe in a cup of Wine. For this they ground themſelves on the words of *Solomon. Give ſtrong drink to him that is ready to periſh, and wine to thoſe that be of heavy heart. Let him drink and forget his poverty, and remember his miſery no more.* This was the conſtant practice of the *Jews*, and there is a tradition among them, that the Ladies of the City of *Jeruſalem* were at this charge of their own good will, towards the poor Sufferers. But for all this practice, what God foretold was fulfilled. [*Matt.* 27. 48. with *Pſalm* 69. 21. *Joh.* 19. 28, 29. *Prov.* 31. 6, 7.]

Maimon. *H. Sanhedr. c.* 13.

The Souldiers when they had crucified *Jeſus*, part his garments, and made four parts, to every Souldier a part; but when they came to his coat, which it ſeems was woven and without a ſeam, becauſe they could not part that, they *ſaid among themſelves let us not rend it, but caſt lots for it whoſe it ſhall be.* And ſo this ſeemed to be a very caſual and contingent thing; yet was this not without the particular providence of God in order to fulfill the prophecy of the Pſalmiſt, *they part my garments among them, and caſt lots upon my veſture.* [*Pſalm* 18. 22. with *Joh.* 19. 23, 24.]

The Pſalmiſt predicted of the *Meſſias* in theſe words. *All they that ſee me laugh me to ſcorn, they ſhoot out the lip, they ſhake the head, ſaying: He truſted on the Lord that he would deliver him: let him deliver him, ſeeing he delighted in him.* Let us hear now what the Evangeliſt tells us as to the verifying of this prophecy: He tells us that when *Jeſus* was crucified, they that paſſed by *reviled him, wagging their head, and ſaying, thou that deſtroyeſt the Temple and buildeſt it in three days ſave thy ſelf; if thou be the Son of God, come down from the Croſs:* There were others that ſaid,

ſaid, *He ſaved others, himſelf he cannot ſave: If he be the King of Iſrael let him now come down from the Croſs, and we will believe him. He truſted in God, let him deliver him now if he will have him.* [Pſalm 22. 7, 8. *with* Mat. 27. 39.]

The Pſalmiſt reports the very words which the *Chriſt* ſhould ſpeak upon the Croſs. *My God, my God why haſt thou forſaken me?* And we find that *Jeſus* about the ninth hour cryed out *Eli, Eli, Lama ſabacthani?* i. e. *My God, my God why haſt thou forſaken me?* And if the Prophet *Iſaiah* tell us when he reports that he poured *out his ſoul unto death*, that he did alſo *make interceſſion for the tranſgreſſors*; I am ſure St. *Luke* tells us that *Jeſus*, when he was upon the Croſs *interceded* for his greateſt Enemies, praying for them and ſaying *Father forgive them, for they know not what they doe.* Pſalm 22. 1. with Mat. 27. 46. Iſai. 53. 12. with Luk. 23. 34.]

The ſame Prophet deſcribes the patient ſufferings of the *Meſſias* in theſe words, *He was oppreſſed and he was afflicted, yet he opened not his mouth; he is brought as a Lamb to the ſlaughter, and as a Sheep before her Shearers is dumb,*

ſo he opened not his mouth. Never was this Scripture ſo eminently fulfilled as it was by *Jeſus*. He endured his pain and contempt with a moſt unparallelled patience: He was betrayed by a *falſe Diſciple*, and with a *fraudulent kiſs*: Another ſwears he does not know him; the reſt leave him in his extremity: He is ſtricken by the hand of a rude Officer, oppreſſed in the place of Judgment, condemned to die without ſufficient Evidence; he is ſpit upon, buffeted, hooted at and reviled. They carry him from *Caiaphas* to *Pontius Pilate*, before whom he anſwers with *ſilence* and an *unheard of patience*: From *Pilate* he is conveyed to *Herod*, and is ſilent before him alſo; thence he is returned to *Pilate*; neither one nor the other could find any fault with him. His enemies thirſt for his bloud, are loud and clamorous, our Lord who ſuffers holds his peace. [*Iſai.* 53. 7. *Mat.* 27. 14. *Luk.* 23. 9, 11, 14.]

Though the ſufferings of the *Meſſias* were particularly predicted as hath been ſaid, and they were very ſevere: yet we are aſſured that a *bone of him ſhould not be broken.* This was intimated in the Law of the Paſchal Lamb (a very remar-

markable type of the death of *Chriſt*) by which it was provided that not a *bone* of the Lamb ſhould be broken. This is ſaid to have been ſo appointed for the honour of the holy oblation; and was of perpetual obligation, and not peculiar to the *Paſſeover* of *Egypt*. Now this was actually fulfilled in the body of *Jeſus*, though it were very unlikely it ſhould have happened ſo. For beſides that our Saviour's enemies were barbarouſly cruel towards him, they had a cuſtom among them to break the legs of the crucified, and were at this time eſpecially carefull about it, becauſe of their approaching Sabbath; and had actually broken the bones of the two Malefactors which hung by him; and were come to the body of *Jeſus* for the ſame end: But finding him dead they pierced his ſide, but brake not his bones; not without a very remarkabe providence of God. And this was done that the Scripture might be fulfilled, *A bone of him ſhall not be broken.* [Exod. 12. 46. Joh. 19. 36.] Abravenel *in* Ex. 12.

If what hath been ſaid be conſidered duely, we ſhall have great cauſe from the ſufferings of *Jeſus* to believe him to be the *Chriſt*.

IV. I come now to enquire into the cauſes or reaſons of the ſufferings of *Chriſt*. For it cannot be ſuppoſed that *Chriſt*, who was a moſt innocent perſon, ſhould ſuffer a moſt painfull and ignominious death, without ſome weighty cauſe and great ends. And what thoſe are you may learn from the following particulars.

1. He ſuffered in our *ſtead*, and to *procure* our *pardon* and acceptance, and Salvation. We do believe that he ſuffered *for us men and our Salvation*; and maintain againſt the followers of *Socinus*, that this death was a *piacular Sacrifice*, and that his ſufferings were a *vicarious puniſhment* upon the account, and for the expiation of our ſins: Or, that he died to make ſatisfaction for our ſins.

For the proving of this, let us conſult the holy Scriptures, and we ſhall find that they do abundantly teach us this truth.

It is granted on all hands that the Prophet *Iſaiah* (Chap. LIII.) ſpeaks of the ſufferings of the *Meſſias*. And he gives us ſuch an account of them, as ſpeaks them to be undergone not onely for *our ſakes* but in *our ſtead* alſo. Thus he

he is ſaid to *bear our griefs*, and *carry our ſorrows*, (v. 4.) And if thoſe words do not import this ſenſe yet thoſe which follow do very much confirm us in this belief: *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities; the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.* (v. 5.) Theſe words do plainly import that the *fault* was ours, and that for that *fault* the *Meſſias* ſuffered. It was *our* tranſgreſſion and *our* iniquity, but the wounds and bruiſes due to them fell upon *him*. The chaſtiſement and ſtripes were *his*, the *peace* and *healing*, thereby procured, belong unto *us*. In a word, though we ſinned, and were liable to ſuffer upon that account yet he ſuffered for us: If this be not plain enough let us proceed: *All we like ſheep have gone aſtray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.* (v. 6.) The plain and natural ſenſe of which words is this, that whereas we had ſinned and had made our ſelves obnoxious to puniſhment, yet God did not puniſh us as we deſerved, but the *Meſſias* in our room and ſtead. To the ſame purpoſe we read afterward: *He*

was cut off out of the land of the living, for the tranſgreſſion of my people was he ſtricken. (v. 8.) And after thoſe words we read that his *ſoul* ſhould be made an *offering for ſin.* (v. 10.) It is certain that a ſin or treſpaſs-offering under the law of *Moſes* was *expiatory* and *piacular*, and the beaſt was offered inſtead of the offender; and God did accept the bloud of the ſacrifice in the room of the life of the perſon who had ſinned.

Let us now conſider what we read in the New Teſtament to the ſame purpoſe: Our Bleſſed Saviour in his ſolemn prayer, a little before his paſſion, hath theſe words: *For their ſakes* (ſpeaking of his Diſciples) *I ſanctifie my ſelf, that they alſo might be ſanctified through the truth.* That is, *Chriſt* did offer up himſelf as a *victim* or ſacrifice for them, as the Greek word is obſerved to ſignifie: And that ſacrifice alſo is to be looked upon as a piacular and expiatory one. And to that purpoſe it is well obſerved that the prayer (*Joh.* 17. 1, 2, &c.) by which *Chriſt* conſecrated himſelf unto his death is like unto that which the Jewiſh High Prieſt uſed when he conſecrated or offered up the victims of the day

day of expiation before the *Altar*. [Joh. 17. 19.]

Agreeably to what hath been ſaid St. *Paul* ſpeaking of *Chriſt* tells us, that *God hath made him to be ſin for us, who knew no ſin.* Of which words I can give no other ſenſe but this, *viz.* that though *Chriſt* were innocent himſelf yet God thought fit to give him up to death, as a piacular ſacrifice for our ſins. And to the ſame purpoſe St. *Peter* tells us that *Chriſt bare our ſins in his own body on the tree.* [2 Cor. 5. 22. 1 Pet. 11. 24.]

The divine Authour of the Epiſtle to the *Hebrews* tells us that *Chriſt* did by *himſelf purge our ſins:* And that he was *once offered to bear the ſins of many.* And that he offered *one ſacrifice* for *ſins.* [Heb. 1. 3. c. 9. 28. 1. 10. 12.]

And we find that the expiation of our ſins is imputed to the death of *Chriſt* in the Holy Scriptures. *We have an altar whereof they have no right to eat, which ſerve the Tabernacle. For the bodies of thoſe beaſts, whoſe bloud is brought into the ſanctuary by the High Prieſt for ſin, are burnt without the camp. Wherefore Jeſus alſo, that he might ſanctifie the people with his own bloud, ſuffered without the gate.* By *ſanctifying* the people nothing

thing leſs can be meant than the expiation of their ſins, and as this was done under the law of *Moſes* by an expiatory ſacrifice, ſo was it done by the bloud of *Jeſus* (the anti-type of thoſe ſacrifices which he ſpeaks of in that place) *who ſuffered without the gate.* St. *John* tells us that the bloud of *Jeſus Chriſt* cleanſeth us from all ſin. [*Heb.* 13. 10, 11, 12. 1 *John* 1. *v.* 7.]

And this is farther confirmed to us from this that our Saviour's bloud is ſaid to be a *price* paid for us, by which we are *bought* and *redeemed. For this cauſe he is the Mediatour of the New Teſtament, that by means of death for the redemption of the tranſgreſſions that were under the firſt Teſtament, they which are called may receive the promiſe of eternal inheritance.* To which I ſhall add thoſe words of the Apoſtle to the *Epheſians*, where ſpeaking of *Chriſt* he ſaith, *In whom we have redemption through his bloud:* And to the *Coloſſians*, *In whom we have redemption through his bloud, even the forgiveneſs of ſins.* [Heb.9.15. Eph. 1. 7. Col. 1. 14.]

To what hath been ſaid very much may be added to the ſame purpoſe, *viz.* that our Lord himſelf hath ſaid that

that he came to *give* his life a *ranſom for many*. (Matt. 20. 28.) That of St. *Paul* to the ſame purpoſe (1 *Tim.* 2. 6.) And thoſe words of our Lord, *This is my bloud of the New Teſtament, which is ſhed for many for the remiſſion of ſins* (Matt. 26. 28.) Again theſe words of the Apoſtle: *Chriſt hath redeemed us from the curſe of the law; being made a curſe for us.* (Gal. 3. 13.) *Chriſt* is elſewhere ſaid to be the *propitiation for our ſins.* [1 Joh. 4. 10.]

I ſhall not need to add any more Teſtimonies to thoſe already named: For though there are many others yet theſe are ſufficient: And indeed they do ſo plainly acquaint us with the end of *Chriſt's* death that he muſt uſe great art that can ſtrain them to another ſenſe.

For what the *Socinians* object againſt this doctrine, *viz.* that it renders God's kindneſs leſs (which yet is greatly magnified in the Scripture) in giving his Son: This objection I ſay can be of no force at all.

For though God thought fit for the honour of his juſtice that ſin ſhould not altogether go unpuniſhed, and gave us his Son to make our peace and redeem

deem us from miſery with his pretious bloud, yet is this no diminution to the free grace and mercy of God. 'Twas the infinite mercy of God which moved him to find out this way, in which we can claim nothing. 'Twas intirely the mercy of God that provided us this remedy. Our pardon is free to us whatever it coſt our Lord to procure it. We have great cauſe to adore the love of God, and the unparallelled charity of our Bleſſed Saviour. Our *free pardon*, and *Chriſt's redemption*; the infinite *mercy* of God, and the *ſatisfaction* of his juſtice are not things that are inconſiſtent. The Apoſtles words teach us this truth, with which I ſhall conclude this particular. *Being juſtified freely by his grace through the redemption which is in Jeſus Chriſt, whom God hath ſet forth to be a propitiation, through faith in his bloud; to declare his righteouſneſs for the remiſſion of ſins that are paſt through the forbearance of God. To declare I ſay, at this time his righteouſneſs that he might be juſt, and the juſtifier of him that believeth in Jeſus.* [Rom. 3. v. 24, 25, 26.]

And thus I have conſidered the death of *Chriſt* as a ſacrifice for ſin, and conſequently

ſequently as a great inſtance of the love of *Chriſt*, who was content to dye that we might live. And therefore when we are exhorted to love one another we are preſſed to it from this conſideration. *Walk in love as Chriſt alſo hath loved us, and hath given himſelf for an offering, and a ſacrifice to God for a ſweet-ſmelling ſavour* [Eph. 5. 2.]

2. The death of *Chriſt* is to be conſidered as the death of a *Teſtator*; for ſo is *Chriſt* to be conſidered alſo. He himſelf calls his bloud the *bloud of the New Teſtament*, or the *New Teſtament in his bloud*. I very well know that the *Greek* word, which we render *Teſtament* does ſignifie *Covenant*; but yet it does not always do ſo in the New Teſtament. For ſometimes it ſignifies the *laſt Will or Teſtament* of a *Teſtator*. And when it does ſo it does not exclude the notion of a Covenant neither, but rather imply it. For the right we have to the inheritance is one part of the Covenant, but then the declaration of that right is peculiarly and properly the part of a Teſtament; which ſignifies the laſt will of a man by which he diſpoſeth of his goods. [*Matt.* 26. 28. *Mark* 14. 24. *Luk.* 22. 20.]

Our Bleſſed Saviour is ſaid to be the *heir of all things.* And we are elſewhere told that, the Father *loveth the Son, and hath given all things into his hand.* And we are farther informed upon what account it is that the Father loveth the Son (and conſequently hath given all things into his hands) in theſe words of our Saviour, *Therefore doth my Father love me, becauſe I lay down my life.* From whence it is Evident that upon the account of the voluntary death of *Chriſt* this full power and authority is given to *Chriſt* as the great *Mediator* between God and man: *Chriſt* was in the form of God, and *thought it not robbery to be equal with God; But made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men, and being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the Croſs.* [Heb. 1. 2. Joh. 3. 35, 10, 17. Phil. 2. 6.]

Thus low did the Son of God ſtoop for our Salvation, from being *equal* with *God* to the *likeneſs* of *men*, and from the *form* of God to that of a *ſervant*; from *life* to *death*, from *glory* to

to *ſhame* and *contempt*: If you would know the effects of all this, the next words will inform us: *Wherefore God alſo hath highly exalted him, and given him a name which is above every name; That at the Name of Jeſus every knee ſhould bow of things in heaven, and things in earth, and things under the earth: and that every tongue ſhould confeſs that Jeſus Chriſt is Lord to the glory of God the Father.*

Our Bleſſed Saviour a little before his death bequeaths a Kingdom to his followers as a *Teſtator* in theſe words, and *I appoint unto you a Kingdom, as my Father hath appointed unto me.* [Luk. 22. 29.] Διατίθεμαι.

But then by his death he procured our right to this glorious inheritance. For where a *Teſtament* is, there muſt alſo of neceſſity be the *death* of the *Teſtator*. For a Teſtament is of force after men are dead: otherwiſe it is of no ſtrength at all whilſt the Teſtator liveth. 'Tis the death of the Teſtator that makes way to the Heir: He hath no claim till the Teſtator dye. But upon his death his title is unqueſtionable, and it is not in any man's power to alter what is thus ſetled and confirmed.

Though it be but a man's Teſtament, yet if it be confirmed, no man diſanulleth or addeth thereto. [*Heb.* 9. 16, 17. *Gal.* 3. 15.

Our Lord ſuffered the moſt ſhameſull and painfull death: He did this voluntarily and not by Conſtraint. He dyed not inteſtate, nor yet like other Teſtators, who when they have made their Teſtaments do avoid death with all their care and skill, and are not willing to part with their lives for the benefit of their Heirs or Succeſſours. 'Twas otherwiſe with our Saviour: *I lay down my life* (ſays he) *no man taketh it from me but I lay it down of my ſelf: I have power to lay it down, and have power to take it again.* [Joh. 10. 17, 18.]

Now after Chriſt had ſuffered death and riſen from the dead he tells his Followers of the plenitude of his power and authority. *All power is given unto me* (ſays he) *in heaven and in earth.* And a while after his own aſcenſion into heaven, he ſends the Holy Ghoſt, *which is the earneſt of our inheritance.* [Mat. 28. 18. Eph. 1. 14.]

3. The death of *Chriſt* is to be conſidered as the death of a *Martyr* or a *Wit-*

Witneſs. Our Bleſſed Saviour had profeſſed himſelf to be the light of the World, the *Meſſias* whom the Scriptures had foretold, and that he came from heaven, and that he was the *Chriſt the Son of the Bleſſed.* It is of great moment that theſe truths ſhould be ſufficiently confirmed to us: Upon theſe things depends the whole Religion that he taught. If theſe things be ſufficiently proved, we can make no doubt of the truth of any part of the Doctrine which *Jeſus* taught. [*Joh.* 8. 12. c. 5. 39, 6, 40. *Mark* 14. 61, 62.]

Now it will appear that the death of *Chriſt* does mightily confirm theſe truths, and that *Jeſus* gave up himſelf to death for the ſame end and purpoſe. When *Pilate* asked *Jeſus* whether he were a *King* or not; *Jeſus* anſwered, *thou ſayeſt that I am a King* [that is, *Jeſus* anſwered in the affirmative] *To this end was I born, and for this cauſe came I into the World, that I ſhould bear witneſs unto the truth.* With reſpect to the undaunted courage of *Jeſus* before *Pilate* St. *Paul* ſaith that before *Pontius Pilate he witneſſed a good confeſſion.* [Joh. 18. 37. 1 Tim. 6. 13.]

'Twas upon this account that *Jeſus* was put to death: He was accuſed indeed of ſomething elſe that was charged upon him. But the Teſtimony was weak and incoherent; that with which he was born down was that he profeſſed himſelf to be *Chriſt* a *King*: Or, as it is in St. *John*, becauſe *he made himſelf the Son of God.* Our Saviour was ſilent when the falſe witneſſes accuſed him. But when the High Prieſt asked him, if he were the *Chriſt* the Son of the Bleſſed; and he anſwered *I am*, &c. We find thereupon the High Prieſt renting his Cloaths and ſaying, *what need we any farther witneſſes? ye have heard the blaſphemy, what think ye? and they all condemned him to be worthy of death.* [Luk. 23. 2. Joh. 19. 7. Mark 14. 61.]

Our Saviour dyed for his adhering to this great truth, and that he did ſo, muſt be acknowledged a great confirmation of it and of the Religion which he planted. Life is too ſweet a thing to be trifled away for nothing: Much leſs will a man in his wits dye in confirmation of a lye: Had *Jeſus* been diſpoſed he might have kept out of the way of his enemies, or have ſaved himſelf by denying

denying the truth: He had now a great temptation before him either to renounce what he had profeſſed, or by ſome trick or mean art or other to eſcape the danger. But he is far from taking any ſuch courſe to deliver himſelf, but inſtead thereof confirms the truth with his own Bloud. He was ſo far from diſowning himſelf to be the Son of God, that he continues in that profeſſion to the laſt breath. And when he hung upon the Croſs he twice calls God his father, when he prayed for his enemies and gave up the Ghoſt. This did mightily confirm his Doctrine, and was one great end of his ſufferings. [*Luk.* 23. 34. 46.]

Hence it is that the bloud (or the ſufferings of Chriſt, eſpecially his death) is reckoned among thoſe who bear witneſs in earth. And Jeſus Chriſt is called the faithfull witneſs. And we are then ſaid to be partakers of *Chriſt*, when we hold the beginning of our Confidence ſted aſt unto the end. [1. *Joh.* 5. 8. *Rev.* 1. 5.]

The bloud of Chriſt did not onely waſh away our ſins, but did alſo clear the innocency of our Bleſſed Saviour. And it was attended with ſo many

rare circumſtances, and fulfilled ſo many prophecies, and was born with ſuch an admirable patience, that it did convince men of the innocence of Jeſus and conſequently of the truth of his Doctrine. The veil of the Temple was rent, the earth did quake, the rocks clave in ſunder, and graves were opened, and the Sun drew in its light, inſomuch that the Centurion that beheld theſe things could not forbear to ſay, *Truly this was the Son of God.* [Mat. 27. 54.]

And no wonder after all this that thoſe who renounced Chriſtianity are ſaid to count the bloud of the Covenant (*i. e.* the bloud by which the new Covenant was ratified and confirmed) wherewith he was ſanctified (that is *Chriſt* was conſecrated or ſanctified ſee *Joh.* 17. 19) an unholy thing *i. e.* the bloud not of an innocent perſon but of a Criminal. [*Heb.* 10. 29.]

Having conſidered the death of *Chriſt*, as the death of a *Victim* or *Sacrifice*, of a *Teſtatour*, and of a *Martyr* or *Witneſs*;

4. I ſhall now conſider it as a *Pattern*, and great example to us. And thus

thus the Scriptures repreſent it. *He ſuffered for us leaving us an example that we ſhould follow his ſteps. Our Saviour gave us an example that we ſhould follow his ſteps.* 1. Pet. 2. 20. Our Saviour gave us a moſt excellent example in his whole life: But then at his death he gave us alſo a very eminent example of the following vertues and graces.

I. Of *Patience* and meekneſs under all his ſufferings and reproaches. And his example was without a parallel. Never was there ſo great a mirrour of theſe graces. *He did no ſin, neither was there guile found in his mouth. Who when he was reviled, reviled not again: when he ſuffered he threatned not, but committed himſelf to him that judgeth righteouſly.* In this *Jeſus* was ſo conſpicuous that when we are exhorted to Patience we are directed to *look* upon him, the *authour and finiſher of our faith.* And it will be a very uſefull meditation for us under all our ſufferings and all the reproaches which we meet withall. He was guilty of no ſin, but yet was numbred among tranſgreſſours. He had but few followers, and by one of them he is betrayed, denied by

by another, and in his greateſt extremity forſaken by all the reſt. He is pronounced innocent and yet ſentenced to death by the ſame breath, abſolved and condemned by one and the ſame Judge. He is forced to bear his own Croſs, reviled and buffeted, derided and ſcoffed at by an inhumane multitude whom he came to ſave, and whom he had obliged by the greateſt benefactions. He was innocent and deſerved not this uſage, Omnipotent and able to revenge it: But inſtead of that he does not ſo much as threaten thoſe whom he could eaſily have deſtroyed; He bears all with an unparallelled meekneſs and patience, and made it appear that theſe vertues were as invincible as his cauſe was juſt. He is ſilent under the greateſt clamours of his Enemies, His perſecutours have leſs patience than he that ſuffers. And when the whole creation trembles, when the Sun withdraws its light, and the rocks rend in pieces, and the graves give up their dead, and the Veil of the Temple is torn in pieces, then is *Jeſus* quiet and ſtill: This example does moſt powerfully reprove our peeviſhneſs and diſcontent, our anger and our heat under the obloquy and other ſufferings which

which we endure and generally have deſerved. [1 *Pet.*2.22,23. *Heb.* 12.1,2.]

II. Of *forgiveneſs* of *Enemies.* They were our Lord's enemies to whom he was the greateſt friend. And of all Enemies 'tis the hardeſt to forgive them. He that *did eat of his bread lift up his heel againſt him.* His own Diſciple betrays him, and his own People thirſt after his bloud, and his wounds he receives from thoſe whom he came to ſeek and ſave. A robber is preferred before him, and he is numbred with tranſgreſſours. He had fed their hungry, healed their ſick, diſpoſſeſſed their Dæmoniacks, reſtored ſight to their blind, given ſtrength to their infirm, life to their dead: Many good turns he had done them, and yet they treat him rudely and barbarouſly, they cry to have him Crucified, and inſult over him in his ſufferings; what doth our Lord do all this while? does he call for Fire from Heaven to devour his enemies? Does he menace them with an approaching deſtruction? Does he exclaim againſt their proceedings? No: he opens not his mouth unleſs it be to pray for theſe his Enemies. *Father forgive them,* &c. can we remember theſe things

things and bear a grudge againſt our Brother? Can it now be hard for us to forgive our enemies when *Chriſt* with his laſt breath prayed for his? *Chriſt* forgave and he died for our forgiveneſs, and is it now a poſſible thing for us not to forgive even then when we commemorate the death of *Chriſt*? *Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking be put away from you, with all malice. And be ye kind one to another, tender hearted, forgiving one another, Even as God for Chriſt's ſake hath forgiven you.* [Luk. 23. 34. Eph. 4. 31, 32.]

III. Of the *profoundeſt humility* and condeſcenſion: The world never beheld a pattern of this grace which could compare with this of our Bleſſed Saviour's. He ſtooped from Heaven to earth when he was born. From the immenſity and happineſs, the power and infinity of a God, to the limits of a womb, the miſeries of a man, the proportions and infirmities of a Child, the weakneſſes of a Mortal, and the humble circumſtances of a poor and mean condition. If we look upon *Jeſus* in the manger we ſhall ſee a glorious example of humility. But if we turn our eyes

eyes upon him as he hung upon the Croſs we ſhall ſee an example great enough to extinguiſh out of our minds every proud thought for ever. Here we may ſee him who was found in the faſhion of a man humbling himſelf lower ſtill as he was obedient *unto death even the death of the Croſs.* [Philip.2.8.]

Methinks after this we ſhould never be in danger of a proud thought of our ſelves: we cannot ſure after this example think any office too mean for us in which we may do any good office to one another. Here is enough to extinguiſh for ever all our ambition and pride, and contempt of our poor Brother. Nothing that we can do can be called a great condeſcenſion after this humiliation of the Son of God.

IV. Of *reſignation* to the will of God. This our Lord was the moſt conſpicous mirrour and example of. He was a man (ſin onely excepted) like one of us; ſenſible of hunger and thirſt, of pain and ſorrow, and theſe things pained his fleſh as they do ours. His ſoul was ſorrowfull and very heavy: His ſweat was like drops of bloud; great was his agony, and his ſorrow beyond expreſſion. He ſaw before his eyes a moſt

moſt painfull and a moſt ſhamefull death. He is about to drink a moſt bitter cup. Theſe things were grievous to his humane nature, and therefore he prays that (if it were poſſible) *this cup might paſs from* him; but after all he ſubmits himſelf to the will of God: *Not as I will but as thou wilt.* And how inſtructive is this to us! We ſinners may be aſhamed to murmur when our Lord reſigned himſelf. Well may we ſubmit under our little and deſerved evils, when he that was without fault reſigned himſelf up to God. [*Mat.*26.39.]

V. Of the greateſt *Charity* to Mankind. *Greater love than this hath no man than that he lay down his life for his friend.* This is the higheſt flight of friendſhip, and we have but a very few examples in our books of ſuch a Degree of Charity. Some few (I'll grant) have done this, none have gone beyond this, beſides our Lord Jeſus. For he died for his Enemies and for the Ungodly: This example ſhould conſtrain us to do good to all, even to evil men and to our greateſt Enemies. [*Rom.* 5. 6.]

VI. Of the greateſt *fortitude* and the trueſt *courage.* He bore witneſs to the truth

truth with his bloud, and was ſtedfaſt in the profeſſion of it to his laſt breath. The moſt ſharp and ſhamefull death, the moſt barbarous uſage and treatment could not prevail upon him to deny the truth, or to fall into an impotent paſſion, and revenge himſelf. He does in cold bloud chuſe rather to dye the worſt kind of death, than to quit the profeſſion of the truth, or to deſtroy his Enemies. This is indeed an argument of true greatneſs of mind.

We are much miſtaken in our conceit about *Valour* or *fortitude*. To *Forgive* an *Enemy*, and to *chuſe to dye* rather than to *do* an *evil thing* ſpeaks a generous and a great mind, and is a certain proof of Courage and true Fortitude. But he is a man of a weak mind who will do an evil thing to ſave his life, and revenge himſelf upon him that affronts him or does him wrong; Revenge ſpeaks a defect of wit and courage. The meaneſt creatures they are who are peeviſh and waſpiſh, and prone to bite him that toucheth him. *Leniter qui ſæviunt ſapiunt magis. Anger reſteth it in the boſom of fools: Non eſt magnus animus quem incurvat injuria.* They are but little and feeble folk

folk that are ruffled by every injury or calumny. The more impotent and weak any creature is the more easily provoked, and nothing is a more certain sign of a narrow and mean soul than is revenge.

——————————*Quippe minuti*
Semper & infirmi est animi, exiguiq; voluptas
Ultio; continuò sic collige, quòd Vindicta
Nemo magis gaudet quàm fæmina, &c.

Well, so it was, our Saviour shewed great Courage and resolution, and hath given us therein a great example of Christian fortitude and resolution.

V. I shall now make some application of what hath been said.

I. What hath been said may serve to recommend to us a suffering condition, which *Christ* hath sanctified by his own Sufferings. When we suffer we are like the Author and finisher of our faith. It becomes us not to be dismayed with our sufferings who profess a faith in a crucified Redeemer. For by sufferings our Religion was planted, by sufferings it grew up and prevailed in the World.

This

This was the way in which *Jeſus* went before us into his glory; *And if we ſuffer with him we ſhall likewiſe be glorified together.* It is no little comfort to us to think that our Lord hath led us the ſame way, and that he did overcome the world after this manner, which is indeed the nobleſt conqueſt of it.

II. We may hence be exhorted to a frequent meditation of the death and ſufferings of *Jeſus Chriſt*: Form what hath been ſaid it appears plainly that we are nearly concerned in theſe things: For *Chriſt* did not ſuffer upon his own account but upon ours, and we are very much concerned in the benefits of his death.

[1.] As we expect our pardon upon the account of his merit and ſatisfaction. He was a ſacrifice which made attonement and expiation for our crimes, as he died for our Sins.

[2.] As we hope for an eternal inheritance upon the account of the death of *Chriſt*, who hath made way for us by his death, and by death entered himſelf before into an eternal inheritance.

[3]. As we are confirmed in the

truth of his holy Religion by the Teſtimony of his bloud, with which this new covenant between God and man was ratified and confirmed.

[4.] As we are conſtrained by the glorious example he gave us in his ſufferings to patience, and charity, and ſelf-reſignation, *&c.* of which he hath given us the moſt powerfull example.

III. We may hence be exhorted to a frequent and diligent partaking of the Sacrament of the Lord's Supper, which is appointed as a ſtanding memorial of the death of our Lord *Jeſus Chriſt.* We ought not onely to embrace but welcome all theſe opportunities, as thoſe which lead us to the contemplation of *Chriſt*'s death upon which our hopes do depend.

It is an unſpeakable privilege that we are admitted to this favour: And had we the due ſenſe, which we ought to have upon our minds, of the love of God in giving us his Son, and the love of our Lord in giving up himſelf to death for us, and the unſpeakable benefits which thence accrue to us, we ſhould need no words of perſuaſion, no law or ſecular intereſt to invite us to the doing of that which is ſo plainly

our

our duty, and ſo much our intereſt to doe.

Our ſpirittual hunger and thirſt are the onely ſafe and laſting principles, as well as the acceptable ones from whence we ought to be moved.

If our ſouls be once poſſeſſed with an ardent love of God and our Bleſſed Saviour we ſhall not make excuſes, and ſhall be ſo far from that, that it will not be an eaſie thing to ſtay away; and nothing leſs than a violent detention will keep us back.

And thus I have from the ſufferings of *Jeſus* made it appear that he is the *Chriſt*.

Before I proceed to ſpeak to the *reſurrection* of *Jeſus* I ſhall ſay ſomething of his *Burial*. Of the *Meſſias* it was foretold that he ſhould not onely *die* but be *buried*, and not onely *buried* but *honourably interred* alſo. And what was foretold of him was fulfilled in our *Jeſus*, though it were very unlikely to have come to paſs.

That the *Meſſias* ſhould be buried is foretold by the Pſalmiſt. *Thou wilt not leave my ſoul in Hell*, (or, in the grave) *neither wilt thou ſuffer thine holy one to ſee Corruption.* We

have no diſpute with the *Jews* about the burial of *Jeſus*; for they who grant that he died will not deny that he was buried; it being the cuſtome of the *Jews* to allow burial to all men, even to the greateſt malefactors whatſoever. [*Pſal.* 16. 10. with Act. 2. 31. and Chap. 13. 35.]

But it was likewiſe foretold that the *Meſſias* (though he were to ſuffer an ignominious death) ſhould be honorably buried. This was foretold of the *Meſſias* and was eminently fulfilled in our *Jeſus*.

Of the *Meſſias* it is ſaid that he *was cut off out of the land of the living*. And then it follows. *And he made his grave with the wicked, and with the rich in his death, becauſe he had done no violence, neither was any deceit in his mouth.* That is, his enemies deſigned him the burial of a malefactor (and he who dies among ſuch is likely to be buried with them alſo) but the *Meſſias* having done no violence would be reſcued by the providence of God, and honourably buried: [*Iſai.* 53. 9.]

We have another Eminent prophecy of the *Meſſias*, which cannot be denyed to belong to him by the *Jews* themſelves,

ſelves, where among other things it is foretold, that *his reſt ſhall be glorious*; which words may well be allowed to predict the honourable burial of the *Meſſias*; *Abravenel*, upon the 53. of *Iſaiah*, brings theſe words as a proof that what is ſaid (*Iſa.* 53. 9.) *he made his grave with the Wicked*, cannot belong to the *Meſſias*, becauſe it is ſaid that *his reſt ſhall be glorious*: In which he grants two things; Firſt, that the 11*th.* Chapter of *Iſaiah* is to be underſtood of the *Meſſias*, and we find him accordingly expound it of him: Secondly, that theſe words, *his reſt ſhall be glorious* may well be expounded of the honourable burial of the *Meſſias*. For elſe what cauſe had he to ſay that theſe words are oppoſite to thoſe if they do not belong to the ſame matter? [*Iſa.* 11. 10. *Abravenel*, on *Iſa.* 53. 9.)

And as this *Jew* hath juſtified thoſe *Chriſtians*, who underſtand this place of the burial of the *Meſſias*, ſo it is very certain that the place hath been underſtood to belong to this matter by the Ancient Writers of the Church.

The Vulgar Latin renders theſe words, *his reſt ſhall be glorious, erit ſepulchrum ejus glorioſum.* And we find

Juſt. Mart. pro Chriſtian. Apol. 11. *Erit in pace Sepultura ejus.* Cypr. adv. Judæos, *l.* 2. *v.* Hieron. *Epiſt. ad* Marcell.

the *Greek* interpreters elſewhere render the word *reſt* to this ſenſe, as ſignifying *burial.* Thus, *he ſhall enter into peace, they ſhall reſt in their beds* (which words *Juſtin Martyr* underſtands of the *Meſſias*) is by the Greek rendred ἐν εἰ-ρήνῃ ἡ ταφὴ αὐτοῦ, i. e *his burial ſhall be in peace.*

And this place we find was underſtood of the honourable burial of the *Meſſias* by the Ancients.

I ſhall now ſhew that theſe things were fulfilled in our *Jeſus.* Though he were crucified under the *Roman* power, yet was he buried contrary to the cuſtome of the *Romans*, who left thoſe that were crucified to the injuries of the air, and Voracity of the fowls: Again though *Jeſus* died between two theives and died as a malefactor, and though his enemies deſigned nothing more but an ignoble grave with the wicked, yet it was brought to paſs by the providence of God, that his dead body was buried with the *rich*, and that great *honour* was ſhewed him in *his burial.* The body of *Jeſus* was begged by a *rich man* named *Joſeph*, 'twas lapped in clean linen, and laid in his own new Tomb.

Nico-

Nicodemus a Ruler of the *Jews*, and a Maſter of *Iſrael*, brings a *mixture of Myrrh and Aloes*: The good Womans *pretious Ointment* was poured out for the burial of *Jeſus*: And when the Sabbath was paſt, ſeveral Women brought *ſpices* that they might anoint him: In a word, great care was taken about his burial by the *rich*, *by the honourable*, and the *devout*. It was done with care and with coſt, and by Perſons of the *greateſt rank* and *quality*. Not to ſay that in after times the place where his body had lain was viſited frequently, and greatly adorned: But I ſhall not need to inſiſt any farther upon this, but ſhall proceed to conſider the *Reſurrection* of the *Meſſias*. [*Matt.* 27. 57. *Joh.* 5. 1, 10. with *ch.* 19. 39. *Matt.* 26. 12. *Mark* 16. 1.]

CHAP. VIII.

The CONTENTS.

Of the Reſurrection of Jeſus. *That we have ſufficient evidence that* Jeſus *did riſe from the dead. That we have the moſt unexceptionable humane Teſtimony. Why the ſame number of men are called the* eleven *and the* twelve *elſewhere, when they were but* Ten? *John* 21. 14. *Explained. This confirmed by the Teſtimony of an* Angel *and by* Divine *Teſtimony. That* Jeſus *removed all cauſe of doubting of the truth of his Reſurrection: That there were a ſelect number of Men choſen to be witneſſes of the Reſurrection of* Jeſus. *That theſe witneſſes, as alſo the Evangeliſts are worthy of belief. That it was foretold that the* Meſſias *ſhould riſe from the dead. The words* (*Pſ.* 2. 7.) This day have I begotten thee, *are juſtly applyed to this matter: This proved againſt the* Jews *at large. That* Jeſus *roſe from the dead is an undeniable proof that he is the* Meſſias; *and of the greateſt importance to us.*

Of

Of the time when Jeſus *roſe from the dead. Why on the* third day? *And how he could be ſaid to riſe on the third day who was but one whole day in the Sepulchre; and how this agrees with Matt.* 12. 40. *where* Jeſus *ſaid he ſhould* be three days and three nights in the heart of the Earth? *The third day on which* Jeſus *roſe conſidered as the firſt day of the Week.*

IF the *ſufferings and death of Jeſus* will afford us any arguments to prove him to be the *Meſſias*; *the Reſurrection of Jeſus* from the dead, and his exaltation to God's right hand will much more afford us pregnant and unexceptionable proofs that he was the *Chriſt* the Son of God; and that his Religion which he hath taught us came from God. And for the better ſpeaking to this matter I ſhall

Firſt, ſhew that we have ſufficient evidence that *Jeſus* did riſe from the dead.

Secondly, that this is an unexceptionable proof that he is the *Chriſt*.

Thirdly, I ſhall conſider the time when *Jeſus* roſe from the dead, viz. *the third day*.

I ſhall ſhew that we have ſufficient evidence that *Jeſus* did riſe from the dead. By ſufficient evidence I mean ſuch as is enough to ſatisfie any honeſt and inquiſitive mind; as much, not to ſay much more, as we have for any matter of fact, which we were not the eye-witneſſes of. As much, and more, as we have for other things of the truth of which we neither do, nor can reaſonably, make any manner of doubt; as much as we can reaſonably deſire or expect. And what that is we may learn from the following particulars.

1. We have the moſt unexceptionable humane Teſtimony that can be deſired, that *Jeſus* did riſe from the dead: For we have it from them who ſaw him, and converſed with him, to whom *he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them forty days.* From them who did eat and drink with him after he roſe from the dead. That there was ſuch a perſon as *Jeſus*, and that he died the *Jews* themſelves do not deny. That this *Jeſus* did riſe again we have the greateſt aſſurance from thoſe who ſaw him: [*Act.* 1. 3. and ch. 10. 41.]

Firſt, he appeared to *Mary Magdalen*, and

and to *other Women*: And this appearance to *Mary Magdalen* was his firſt appearance. [*Mark* 16. 9. *Joh.* 20. 14. *Matt.* 28. 9.]

Secondly, he appeared to *two* of his *Diſciples* going to *Emmaus*. And they were *Peter*, and *Cleophas*. That *Cleophas* was the ſame with *Alpheus*, (as may be collected from *Joh.* 19. 25. compared with *Matt.* 27. 56. and *Mark* 15. 40.) and this appearance ſeems to be that which the Apoſtle mentions when he ſaith that he was ſeen of *Cephas* (*Luk.* 24. 13, 18, 34. 1. Cor. 15. 5.)

Thirdly, he appeared to the *Eleven*, ſo indeed they are called; though it is certain that there were but *ten* of them preſent at that time. For *Thomas* was abſent: And yet St. *Paul* ſaith he was ſeen of the *twelve*. And *Thomas* is called one of the *twelve*, when yet the whole number was at that time but *eleven*. (*Luk.* 24. 33, 36. *Joh.* 20. 19. *Mark* 16. 14. *Joh.* 20. 24. 1 Cor. 15. 5.

There is no cauſe that any man ſhould upon this account Scoff at the Scriptures, or call in queſtion their divine authority. Had the Writers of theſe Books been evil and crafty men, had they

they combined together to put a cheat upon the World, they might eaſily have avoided ſuch occaſions of offence. And it is to me no little argument of the truth of what they affirm, that they all agree in the main, and differ at the ſame time in ſome circumſtances of delivering it down to us.

The difficulty before us is very ſmall. They are called the *twelve*, becauſe that was the full number of the Apoſtles of *Chriſt* before the defection and death of *Judas*; as well as after the *election* of *Matthias*: And nothing is more common than to call a ſociety of men by that number, of which they conſiſt, and by which they are generally called; even when the intire number is not made up: But then they are by the *Evangeliſts* called *eleven*, that being the full number when *Judas* was gone off. And *Thomas* may well be ſaid to be one of the *twelve* with reſpect to the full number which was at firſt.

The Jews of all men have no reaſon upon this account to diſparage the *Evangeliſts*, becauſe they do in this matter ſpeak after the manner of thoſe writings which the *Jews* allow to be divine. The Sons of *Jacob* tell *Joſeph* (when

(when they ſuppoſed him to be dead) that they were *twelve brethren*, when they acknowledge that one was dead: *The youngeſt this day is with our Father, and one is not.* And though they were *eleven* (as they verily beleived) yet they call themſelves the *twelve brethren* as they were at firſt. And when the *twelve* Sons of *Jacob* are reckoned up, it is ſaid, *theſe are the Sons of Jacob, which were born to him in Padan-Aram.* And yet it is evident that *eleven* onely of the twelve were born there. This may ſeem too great a digreſſion, and therefore I return, and ſhall under this head onely add that all theſe appearances of our Lord happened upon the ſame day that he roſe from the dead (*Gen.* 42. 13. and ch. 35. 26. *Joh.* 20. 24.)

Fourthly, he appeared to the diſciples when *Thomas* was with them and this was (as it is very probable) the week after his Reſurrection, and upon the firſt day of the week. Thoſe words in St. *John*, after *eight days* will very well bear this ſenſe. (*Joh.* 20. 26.)

Fifthly, he appears again to ſeven of his diſciples at the Sea of *Tyberias*. The occaſion of their being there ſeems to be this. It is well known that our Saviour

viour had told his diſciples that after his Reſurrection he would go before them into *Galilee*. After *Chriſt* was riſen the Angel bad the women go and tell his diſciples and *Peter* that they ſhould ſee him in *Galilee* as he had ſaid unto them: Accordingly the diſciples go down thither to meet their Lord: while they were there and waited for the appearance of *Jeſus*, *Peter* and ſix more go a fiſhing, and then *Jeſus* appeared to them of which we have a more particular account, *Joh.* ch. 21. With reſpect to this appearance St. *John* ſays, *This is now the third time that Jeſus ſhewed himſelf to his diſciples after that he was riſen from the dead.* And ſo indeed it was, the *third* time of his appearing to the greater number of his diſciples, though he had appeared before to *Mary Magdalen* at firſt, and to two of his diſciples *Peter* and *Cleophas* at another time. So that though I reckon this the fifth appearance of *Chriſt*, yet it is ſtill but the *third* time which he ſhewed himſelf to the greater number of his diſciples. (*Joh.* 21. 1. *Matt.* 28. 16. *Matt.* 26. 32. *Mark* 16. 7. *Joh.* 21. 14.)

Sixthly, our Saviour appeared again to the *eleven* diſciples at the mountain in

in *Galilee*. This *Galilee* was the Countrey in which he had lived, where he was well known, where he had done many miracles, and whence he had choſen ſeveral if not moſt of his diſciples. This was a more ſolemn appearing of our Lord: It was by appointment, and it was foretold before his death, and his followers are reminded of it after his Reſurrection; and it is very probable that at this time it was that he appeared to *five hundred* at once, which will ſtill ſpeak this appearance the more conſpicuous and remarkable. (*Matt.* 28. 16, 17. 1. Cor. 15. 6.)

Seventhly, He appeared to *James*, and to *all the Apoſtles*: We have an account of his appearing to all the Apoſtles upon his aſcending up to Heaven. (1. Cor. 15. 7. *Act.* 1. 1.)

Here are a great number of very unexceptionable witneſſes. They were thoſe who knew him before, thoſe who ſaw him and converſed with him: They ſaw him often, and a great number they were that did ſo: It is not onely reported by a few terrified Women, or a Melancholick follower or two, but all his Apoſtles who had converſed with him for a conſiderable time, and many others who

who knew him well bear witneſs to this truth.

2. We have alſo the Teſtimony of an *Angel*, who told the Women that ſought the body of *Jeſus*, *He is not here, for he is riſen*: Nor is it one Angel onely but two as appears from the other Evangeliſts. Theſe Angels, who are not ſent upon mean and inconſiderable employments, attend upon, and publiſh the Reſurrection of *Jeſus*, and do alſo ſecure the empty Sepulchre from the *Jews* that they are not able to place another body in the room of that of *Jeſus* which was riſen (*Matt.* 28. 6. *Luk.* 24. 2. with *Joh.* 20. 12.)

3. We have a *divine Teſtimony*, and that a moſt irrefragable one; a Teſtimony greater than that of men and Angels. Our Lord had promiſed the Holy Spirit, who ſhould be with reſpect to his diſciples a *Comforter*, and with reſpect to our Lord himſelf an *Advocate* to plead his cauſe, and defend his innocence: Now this promiſe is fulfilled, and this holy Ghoſt did bear witneſs to the Reſurrection of *Jeſus*. After *Jeſus* was riſen he breathed on his diſciples and ſaid *receive ye the Holy Ghoſt*; and after his Aſcenſion at the day of *Pente-*

coſt

coſt we find the Holy Ghoſt more plentifully beſtowed on his Diſciples. And from thence the Apoſtle argues againſt them who derided them, as thoſe who were full of new Wine, that God had raiſed up *Jeſus*, *who being exalted had ſhed forth this which they now ſaw and heard*; and afterwards concludes, *therefore let all the Houſe of Iſrael know aſſuredly that God hath made the ſame Jeſus whom ye have crucified both Lord and Chriſt.* The effuſion of the Holy Ghoſt was a witneſs of the Reſurrection of *Jeſus*: And this Teſtimony of the Holy Ghoſt was a divine one; it was from Heaven. St. *Peter* tells the *Jews* that God had *raiſed up Jeſus, and exalted him at his right hand; and* (ſays he) *we are witneſſes of theſe things, ſo is alſo the Holy Ghoſt whom God hath given to them that obey him.* [Joh. 14. 16. ch. 16. 7, 8, 9, 10, 11. ch. 20. 22. Act. 2. 4, 36. ch. 5. 32.]

4. *Jeſus* did after his reſurrection take away all cauſe of doubt concerning the truth of his Reſurrection. He gave ſufficient proof that the very ſame body which was faſtened to the Croſs, dyed there, and was buried, was raiſed again to life. The Diſciples were at firſt affrighted and ſuppoſed that they

had ſeen a Spirit: But our Saviour put them out of all doubt; *Behold* (ſays he) *my hands and my feet. Handle me, and ſee; for a Spirit hath not fleſh and bones as ye ſee me have.* He ſhews his hands and his feet: And whereas at his firſt appearing to his Diſciples, *Thomas* was abſent, and did not believe that he was riſen from the dead, and ſaid moreover, *except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide I will not beleive*; our Lord convinced this doubting Diſciple, and gives him the utmoſt evidence and aſſurance of the truth of his Reſurrection. *Reach hither thy finger* (ſays *Jeſus* to *Thomas*) *and behold my hands; and reach hither thy hand and thruſt it into my ſide; and be not faithleſs but beleiving*; upon which *Thomas* was convinced and forced to cry out, my *Lord and my God.* Our Lord gave his followers infallible proofs of his Reſurrection, in the ſpace of *forty days.* He ate and drank with them, expoſed his body to their view and touch, *behold* (ſays he) *my hands and ſeet that it is my ſelf:* and when after this they believed not for joy, and wondred, he took broiled fiſh and honey

ney comb, and *did eat before them.* Greater aſſurance they were not capable of: [*Luk.* 24. 37, 39, 40, 41, 42. *Joh.* 20. 25, 27, 28. *Act.* 1. 3. 10. 41. *Luk.* 24. 39, 40.]

5. That the truth of the Reſurrection of *Jeſus* was abundantly confirmed by thoſe who were the witneſſes of it. So it was (and it was highly fit it ſhould be ſo) that there were a *ſelect number* of men who were to be the witneſſes of the Reſurrection of *Jeſus*; theſe were men whom God had appointed and ſet apart for this purpoſe, and ſuch who upon the account of their knowledge of *Jeſus*, and their readineſs to part with all for the ſake of the truth, were fitted and diſpoſed for this purpoſe. Thus St. *Peter* tells us. *Him God raiſed up the third day and ſhewed him openly, not to all the people but to witneſſes, choſen before of God, even unto us who did eat and drink with him after he roſe from the dead.* The *Apoſtles* were now the *witneſſes* of the *Reſurrection* of *Jeſus*, this they preach and teſtifie upon all occaſions, and this is their *Character* and their Office; [*Act.* 10. 41. chap. 1. 22. and ch. 3. 15. and chap. 4. 2, 33. ch. 5. 30, 32. ch. 10.

30, 31. ch. 13. 31. chap. 17. 18.]

Now theſe witneſſes did abundantly confirm the truth of this Doctrine, which they preached every where, both by *ſigns* and *wonders* which God wrought by their hands; and by an *exemplary* and *holy* life. And at laſt by *laying down* their *lives* in confirmation of their Doctrine. Upon which account they were witneſſes beyond all exception. For we cannot beleive that men would part with their lives in Confirmation of a lye; or that God would aſſiſt them to do miracles for ſo vile and baſe an end and purpoſe; and they muſt be very profligate wretches who would affirm a matter of fact of which they had not good aſſurance.

The Reſurrection of *Jeſus* was a truth of the greateſt moment and conſequence whatſoever; upon the truth of this our hope, and all our Religion does depend. It was fit that this truth ſhould be ſufficiently atteſted by perſons of undoubted credit. The death of *Chriſt* was publick, the whole multitude were witneſſes of his Crucifixion. But they were not vouchſafed the honour of being the witneſſes of his Reſurrection; the truth of his Reſurrection was too valuable

luable to be concredited to an unconſtant and malicious rabble: And therefore God who raiſed up *Jeſus*, and *ſhewed him openly* (or gave him to be made manifeſt, as the Greek hath it) did not do it to all the people but to certain ſelect and choſen witneſſes: Theſe men who converſed with him before his death and after his Reſurrection; who had known his life, and heard his Sermons, and been taught by him before that he muſt dye and riſe again; theſe men who had power to confirm this truth with Miracles, and were prepared to confirm it with their bloud, and did perſiſt in it to their laſt breath were witneſſes indeed beyond all manner of exception.

I ſay beyond all exception; for there can be no reaſonable exception brought againſt them: And if we will give our ſelves the leiſure to conſider the thing before us, with due application, we ſhall find no cauſe to except. For if there were any ſuch thing it muſt be becauſe of the thing it ſelf, or matter of fact which is atteſted, or the perſons who do report it.

For the thing it ſelf, *viz.* that God raiſed up *Jeſus*, there lies no ſha-

dow of reaſonable exception againſt it. For that a man ſhould be raiſed from the dead implyes no contradiction either *moral* or *natural*. He that beleives that God made the World cannot think it impoſſible to him to raiſe a dead man to life again: It is not incredible that he ſhould raiſe a dead man to life, who made all things out of nothing. Nor does it impeach any of the divine perfections to affirm that God raiſed *Jeſus* to life. No man can reaſonably upon this account think meanly of the divine Being. Upon the whole there is nothing in the thing reported repugnant to right reaſon, nothing unbecoming the divine purity and perfections, nothing incredible to them that are wiſe and good.

Multò minus eſt reſtituere quod fuerit quàm facere quod non fuit. Hieron. *ad* Pammachium.

For the perſons who report this, if there lye any exception againſt them, it muſt be upon the ſcore of their weakneſs, or wilfullneſs.

It may perhaps be pretended that they were weak men and impoſed upon: That they took up this beleif that *Jeſus* roſe from the dead upon light and inſufficient grounds, and though they did not contrive to deceive others yet they themſelves were eaſily deceived.

But this cannot be pretended with any

any reaſon at all: For they did not report that *Jeſus* was raiſed to life upon hear-ſay or common fame; they did not receive it as a tradition received from others: But they were eye-witneſſes of it. They were men that knew *Jeſus* before he died, that converſed with him *forty days* after he roſe from the dead, that had ſometimes doubted of the truth of his Reſurrection themſelves, and had received the utmoſt ſatisfaction that it was that *Jeſus* who died, that was riſen from the dead; and when they were aſſured of it they taught this doctrine boldly; and they taught no more than what they knew to be true; what they had *ſeen* and *handled* that they taught. Nor did this depend upon the Teſtimony of Women or Children or any incompetent witneſſes; or upon a bare and ſingle Teſtimony: But a number of men, the moſt competent witneſſes imaginable, did upon all occaſions affirm that *Jeſus* was riſen from the dead. There were no leſs than *twelve* principal witneſſes of his Reſurrection, beſides the many others who ſaw *Jeſus* after he was riſen. [*Act.* 1. 21, 22.]

Nor can we think that theſe witneſſes did *wilfully* go about to lye and

put a cheat upon other men: We cannot think them ſuch vile perſons, or that they could have prevailed this way.

For beſides that they taught other men to ſpeak the truth, and that they are not accuſed otherwiſe as flagitious perſons, to what purpoſe ſhould they affirm that *Jeſus* was riſen from the dead if it were falſe? Could they get any thing by ſuch a lye? Was it a ſtep to any honour or preferment to ſay that *Jeſus* was raiſed to life again? Was this Doctrine pleaſing to the *Jews*? Would it procure them any favour from the *Gentile* World? Nay is it not evident that for affirming this the *Jews* who put *Jeſus* to death were enraged againſt them? For they arraigned the Juſtice of their Nation, and incenſed their *Countrey men* to the higheſt degree whatſoever. The *Gentiles* ſcoffed at them and derided them, and their ſcoffs were the leaſt Evils they ſuffered upon this account; for they continued in this their Teſtimony under torments and even unto death.

Can any man imagine that this was a contrivance and Plot of crafty men? That they combined to put a cheat upon mankind? but to what end ſhould they

they do this? It is not likely they could engage a conſiderable number in ſuch a combination. It would be hard to find a great many men ſo weary of their lives as to be content to throw them away in confirmation of a lye. Beſides the fraud would have been diſcover'd quickly: For theſe men did not forbear to tell when and where this happened which they were the witneſſes of.

Did ever any men of credit prove theſe witneſſes incompetent? Did they ever deprehend them in a lye or ſpeaking inconſiſtently? Did it appear at any time that they were caught in a falſe ſtory, or that any one of them were forced to recant and retract what he had ſaid?

How came this beleif to ſpread ſo quickly in the world if it had not been true? Could it have any thing elſe to recommend it to the belief of mankind? That it quickly gained an Univerſal belief in the world is undeniable; but how could this be? God atteſted to this truth by enabling theſe witneſſes to work miracles in confirmation of it. That ſo it was no man can doubt that gives any credit to the Teſtimony of others. Had it not been ſo the ſpreading

ing of this beleif, without a miracle, would have been the greateſt miracle of all.

It is plain that we have no reaſon to doubt of the Reſurrection of *Jeſus*: There is no Hiſtory, no matter of fact, which yet we beleive firmly, that we have that cauſe to beleive as we have this, that *Jeſus* was raiſed from the dead; and therefore if we do not beleive that *Jeſus* roſe from the dead, it is not from want of evidence, and ſufficient motives of credibility, but from a faulty principle, and a culpable neglect of ſeeking after the truth.

6. That the Evangeliſts who report the matter of fact, concerning the Reſurrection of *Jeſus*, are worthy of all credit. For their names are annexed to their writings, they ſet down the time and place where thoſe things happened which they write of; they name the perſons concerned in theſe things; they write of things which happened in their own time, and which they knew to be true. They all agree in the main ſtory, and their different relating of ſome ſmaller circumſtances does but confirm their credit as to the main relation. What can we deſire in any writing which

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is wanting here? What have we to object againſt theſe writers? Can we ſuppoſe they did conſpire to put a cheat upon mankind? But what reaſon have we for this ſuſpicion? Surely none, but much to the contrary.

For they do not write like men who had combined together to cheat the world. For they own their names, they relate ſomething with ſome ſeeming difference, they mention the time and place where thoſe things happened, which they write; they name many perſons and of ſeveral Nations and ranks that were concerned, they ſtick not to mention their own meanneſs and their own faults and infirmities, and the ſhame and death of their great Lord and Maſter.

Nor could theſe or the other witneſſes of the Reſurrection be induced by any worldly Temptation to tell a lye. They did beleive the Religion which they profeſſed, or they did not. If they did beleive it they durſt not tell a lye, that being directly forbid in that Religion which they beleived to be true. If they did not beleive it themſelves; what could perſwade them to obtrude the belief of it upon other men? They were ſo far from gaining by this courſe

courſe that they expoſed themſelves to the malice and rage of men, to the loſs of all things, and the ſevereſt death. Can we believe that they ſhould be ſo fond of what they knew to be a lie, that they would loſe all they had in confirmation of it? Men are not commonly ſo fond of truth as to confirm it with their bloud: Can we imagine that men ſhould perſiſt in a lie to the loſs of all things? But of this matter I have diſcourſed before, and ſhall not need to purſue it now.

At the cloſe of chap. VI.

7. That the Reſurrection of the *Meſſias* was *foretold* in the old Teſtament, as well as *typified*; and therefore the *Evangeliſts* are not to be rejected by the *Jews* for reporting this matter. The firſt preachers of the Chriſtian faith did confirm this truth from the holy writings which the *Jews* owned: They proved from them that this was foretold, and they do it beyond all exception, becauſe they argue from thoſe principles which the *Jews* allowed.

To this purpoſe belong thoſe words *Thou art my Son, this day have I begotten thee.* That that Pſalm did relate to the *Meſſias* we are able to prove from the *Jewiſh* Doctors, who do acknowledge

ledge it: And therefore when it was alledged to this purpoſe they cannot ſay that it was an allegation out of a place which did not belong to the *Meſſias*. The Apoſtle applies thoſe words to this ſenſe; He aſſures us that God hath fulfilled his promiſe in that he *hath raiſed up Jeſus again*, as it is alſo written in the ſecond Pſalm, *thou art my Son*, &c. It being confeſſed by the *Jews* themſelves that the *Pſalm*, out of which theſe words are cited, is to be underſtood of the *Meſſias*. I need not go about to juſtifie and make good that it belongs to the matter for which it is alledged. [*Pſal.* 2. 5. *Act.* 13. 33.]

I ſhall onely conſider how fitly theſe words are applied to the reſurrection of the *Meſſias*. For, *thou art my Son*, *this day have I begotten thee*, ſeem rather to relate to the *birth* than to the *Reſurrection* of the *Meſſias*. For the clearing of this matter it is to be conſidered.

That it is no unuſual thing to call the *earth* our *Mother*, as well as our *Parent* from whom we are *born*; it is very common to call each of theſe by the ſame name: The *earth out* of which we are *taken*, and to *which* we *return* is

our

our *Mother*, as well as our *Parent* from whom we *ſpring*; and our *grave* to which we return is our *Womb* as well as that of our *Mothers*. When *Julius Cæſar* dreamed that he had offered violence to his Mother, there were thoſe who did interpret it, *arbitrium orbis terrarum portendi*, i. e. that *he ſhould conquer the earth*, *quæ omnium parens haberetur* i. e. which is *the common Mother of us all:* And when *Tiberius* died, the people out of hatred prayed *Terram Matrem* the common *Mother* the *Earth* to give him no reception but among the wicked.

Sueton. Jul. Cæſar.

Id. Tiberius.

Philo the *Jew* tells us that the earth ſeems to be a Mother, and that thence it was that among the Ancients it was called Δημήτηρ by a word that at once ſignifies the *Earth* and *Mother*, and that according to *Plato* οὐ γῆ γυναῖκα, ἀλλὰ γυνὴ γῆν μιμεῖσθαι, *i. e.* the earth does not ſo much imitate a Woman as a Woman the earth. He tells us farther that nature hath given her breaſts, *viz.* the chanels of rivers and fountains.

Phil. Jud. *de Mundi Opificio.*

After this manner do the writers of the old Teſtament ſpeak, with whom the *grave* which receives the dead is called the *Womb*; and therefore a Reſurrection from thence may well be called

called παλιγγενεσία or a *new birth*. *Naked came I out of my Mother's womb* (ſays *Job*) *and naked ſhall I return thither*. What we render *thither*, the Chaldee Paraphraſt expreſſeth by לבית קרובתא, i. e. *to the grave*. Again on the other hand when the Holy Scripture ſpeaks of the *Mother's womb* it does it after ſuch a manner as refers to the *Earth*, the μητηρ or Mother of us all. When the *Pſalmiſt* ſpeaks of his being formed in the Womb he expreſſes the *Womb* by the *loweſt parts* of the *earth*, which the Chaldee Paraphraſt on the place interprets of the *Womb* of his *Mother*. And the *Virgin's Womb* ſeems to be meant by the κατωτερω μερη τ γης, i. c. *the lowermoſt parts of the earth*: And to my preſent purpoſe, *into the innermoſt parts of the belly*, in *Solomon*, is by the *Targum* rendred *in profundum Sepulchri*, i. e. *into the depth of the Grave*. And we find among the Jewiſh Writers that the *Mother's womb* is called קבר *a ſepulchre*. He that is *born*, and *dies*, and is *buried* does but paſs from *one* Tomb to *another*. And he that riſes out of the *Womb* of the *earth*, or his *grave*, may be ſaid to be *born anew*; and therefore it may well be ſaid of our Saviour when he roſe from the

Vid. Paulum Fagium *in* Gen. 37. 35.

Oholoth c. 7. m. 4.

the dead that he was then begotten: And when the Apoſtle applies thoſe words, *this day have I begotten thee*, to our Saviour's Reſurrection, he does but ſpeak the language of the *Hebrew* writers; and the *Jews*, who own this *Pſalm* to belong to the *Meſſias*, have no reaſon to complain that thoſe words of it ſhould be applyed to his Reſurrection. [*Job.* 1. 21. *Pſ.* 139. 15. *Eph.* 4. 9. *Pro.* 18. 18.]

And this manner of ſpeaking is very agreeable to the *type* of our Saviour's *Reſurrection*: I mean the Prophet *Jonas*, who was *three days and three nights* in the *Whales belly*, to which the *heart* of the *earth*, in which *Jeſus* was, and from which he roſe, anſwers. (*Matt.* 12. 40.) *Jonas* is not onely ſaid to have been in the *belly* (or, *bowels* as it is in the *Hebrew*) of the Fiſh (*Jonah* 1. 17.) But when he prayed unto the Lord his God there, and God heard him, he is ſaid to have heard him out of the *belly of Hell*, or, (as the Marginal reading hath it, and the Hebrew word ſignifies) out of the *belly of the grave*. (*Jon.* 2. 2.) And when he acknowledges his deliverance he does it in theſe words, *Yet haſt thou brought up my life from corruption, O Lord*

Lord my God. (*Jon.* 2. 6. compare *Pſ.* 16. 10. *Act.* 2. 31.)

Jeſus came from the *Virgins Womb* and the *Womb* of the *earth.* The firſt birth was *natalis Imperatoris*, the ſecond *natalis imperii.* The Prince was born when the Virgin brought him forth at *Bethlehem*, but his Reſurrection was the birth day of his Kingdom, and of his entrance upon his everlaſting Preiſthood: Upon both accounts he is juſtly called the *Son of God*; as he was *conceived* by the *Holy Ghoſt* in the *Virgins Womb*, and as he was *raiſed* by the *Holy Ghoſt* from the *grave.* And there is a great cognation between the *Womb*, and the *grave*: The *Womb* of the *Virgin* which had received *none* but the *Holy Jeſus*, and the Sepulchre which *Joſeph* had provided, *wherein never man before was laid.* The *Virgin* and the *Sepulchre* were both *undefiled*: And however a ſeveral *Joſeph* were related to *each* yet they had not made *any uſe of either.* Our Lord was miraculouſly born of the *Virgin*, and raiſed from the *dead.* Without the help of a man he was born at firſt, and was raiſed from the grave without humane aſſiſtance, and maugre all the endeavours uſed to

Auguſtin. *de Tempore. Serm.* 133. *Virgo erat adhuc terra, nondum opere compreſſa, nondum ſementi ſubacta.*

Tertull. *de carne Chriſti.*

prevent it. He received *life* upon the firſt *conception*; and a *new life*, when *he roſe from the dead.* They were both effected by the *H. Ghoſt* and publiſhed by *Angels*, [*Heb.* 5. 5. *Luk.* 1. 35. with *Rom.* 1. 4. chap. 8. v. 11. *Luk.* 23. 53.]

But we have another prediction of the Reſurrection of the *Meſſias* that cannot belong to the perſon of *David* at all; viz. *Thou wilt not leave my ſoul in hell: neither wilt thou ſuffer thine holy one to ſee corruption.* This muſt belong to the perſon of the *Meſſias*, for *David* dyed and was buried, and his fleſh conſumed; and it is therefore an unexceptionable proof of that truth which it is brought to Confirm. [*Pſ.* 16. 10. *Act.* 2. 29.]

We have another Prophecy that aſſures us, that the *Meſſias* after his reſurrection ſhall dye no more, viz. *The promiſe of the ſure mercies of God*, which we find the Apoſtle applying to this matter, and inferring from it that *Chriſt* who roſe from the dead, *was no more to return to corruption.* [*Iſa.* 55. 3. *Act.* 13. 34.]

If what hath been ſaid be duly conſidered we ſhall find that God hath given

given us ſufficient aſſurance that *Jeſus* did riſe from the dead.

For what greater aſſurance can we deſire of this matter of fact, unleſs we think Our Saviour ſhould have dyed in every age, and Country, and riſen again to ſatisfie our unreaſonable infidelity?

What is there that the *Jew* can object againſt this doctrine thus confirmed? will they undertake to prove a negative againſt ſo many poſitive proofs and witneſſes? what poſſible ways are there left them of doing this? They cannot deny the poſſibility of the thing, who believe a Reſurrection to come, or that God made the world: Or will they ſay as once they did, who watched his Sepulchre, and were hired to ſay it, that his *Diſciples came by night and ſtole him away while they ſlept.*

Is it probable, that this ſhould gain any belief among men? what temptation could they have to do this? Or is it likely that they, who for fear forſook him when he was living, ſhould adventure upon the Guard to retrieve his dead body, which was honourably interred? If theſe Souldiers knew this to be true, why did they not hinder it? if they knew

it not how could they Teſtify? what could hinder them who had power that they did not prevent it? Or what reaſon have we to believe thoſe Competent witneſſes who confeſs that they were a ſleep when it was done?

Thus having ſhewed that we have ſufficient Evidence that *Jeſus* did riſe from the dead, I ſhall now proceed to ſhew,

II. That this is an unexceptionable proof that he is the *Chriſt*, and conſequently of the truth of the Chriſtian Religion.

I need not enlarge upon this head. For it is very evident and plain, and the *Jews* themſelves cannot deny it. And for that reaſon they who deny not that he lived and dyed, do what they can to ſtifle the belief of the Reſurrection. This they do becauſe they are ſenſible that his Reſurrection from the dead is a proof beyond exception that he is the *Meſſias*. They Endeavoured what they could to hinder his reſurrection, and when they could not doe that, they laboured to hinder the belief of it.

And that which makes the Reſurrection of *Jeſus* ſo unexceptionable a proof that he is the *Chriſt* is this, that *Jeſus* did

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in his life time, not onely profeſs himſelf to be the *Chriſt* the Son of God, but alſo foretell the manner of his own death, and that he ſhould not onely riſe again, but riſe again the third day; and does referr the unbelieving *Jews* to his Reſurrection, as to the great ſign and proof of his being ſent from God. When the *Scribes* and *Phariſees* asked *Jeſus* for a ſign, He anſwered and ſaid unto them; *an Evil and adulterous generation ſeeketh after a Sign, and there ſhall no ſign be given to it, but the ſign of the Prophet* Jonas. *For as* Jonas *was three days and three nights in the Whales belly, ſo ſhall the Son of man be three days and three nights in the heart of the Earth.* Our Lord had done many miraculous works among the *Jews*, and ſtill they require a Sign, or a more plain and clear proof that he came from God; Our Saviour referrs them to his Reſurrection as that which would be a moſt unexceptionable one, and ſufficient to remove any but a perverſe and incurable unbelief. And this he calls the Sign of the Prophet *Jonas*: That Prophet was ſent to call the *Ninevites* to repentance, and was ſucceſsfull in his undertaking; and his miraculous eſ-

cape from the belly of the Whale was a Competent proof that he was ſent by God, and very fit to gain him credit with the *Ninevites*; And very probable it is, that the fame of what had befallen the Prophet had come to the men of *Nineveh*, and that it made way for the reception of the doctrine which he preached. The Reſurrection of *Jeſus* was a greater ſign, and that which made way for the Entertainment of his doctrine in the World; For it did confirm the truth of his Doctrine. [*Matt.* 16. 21. *Joh.* 2. 19. ch. 3. 14. ch. 12. 32, 33. *Matt.* 12. 39, 40.]

There have been thoſe who have been raiſed from the dead beſides *Jeſus*: And many beſides him have profeſſed themſelves to be the *Chriſt* alſo. But none in the world but *Jeſus* profeſſed himſelf to be *Chriſt*, and confirmed it by his Reſurrection. *Maimon.* tells us of one who deceived the poor *Jews* under a pretence that he was at leaſt the forerunner of the *Meſſias*, who having boaſted vainly that he would riſe again after his death, in token that he came from God, was indeed beheaded by a certain *Arabian* King, but returned not to life again. He was not able to give

Maimon. *Epiſt. ad* Judæos Marſilienſes.

the

the proof that *Jeſus* did who roſe from the dead. And though there have been others who have been raiſed from the dead, yet none of them ever profeſſed to be the *Chriſt*, the Son of the living God, as our *Jeſus* did.

This being a truth upon which the truth of the whole Chriſtian Religion depends, no wonder that the belief of this Article ſhould be accounted for a faith in the whole Religion. *That is the word of faith* (ſays St. *Paul*) *which we preach, that if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead thou ſhalt be ſaved.* For he that believes that *Jeſus* roſe from the dead, does believe the other Articles of Religion which are all confirmed by this. He that believes that *Jeſus* is riſen, does at the ſame time believe him to be the *Chriſt*, and conſequently that his precepts are divine, that his promiſes are certain, and his power and authority uncontrollable. This is indeed the faith peculiar to *Chriſtians*: The *Jews* and the *Heathens* believed ſome other points relating to Religion; That *Jeſus* roſe, that he is the *Chriſt*, the Son of God, this is the great

Article of the *Chriſtian* faith: Hence it is that ſo much is imputed to this faith, and to the confeſſion of this truth in the New Teſtament. *Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him and he in God.* And afterward, *whoſoever believeth that Jeſus is the Chriſt, is born of God.* Whoever believed this believed all the Chriſtian Religion, and he that (when thoſe words were written) did believe and profeſs this truth, when 'twas greatly dangerous ſo to doe, as he gave proof of a ſincere faith, ſo he might be truly ſaid to dwell in God and to be born of God. [*Ro.* 10. 9. 1 *Joh.* 4. 15. 2 *Joh.* 5. 1.]

Had not *Chriſt* been a man he could not have died, and had he not been *Chriſt* the Son of God he could not have riſen from the dead. Had *Jeſus* been a deceiver he muſt have lain in the grave till the general Reſurrection: Nothing leſs than a divine power could raiſe him to life again; it was the Godhead which raiſed the humane nature; and then *Chriſt* raiſed himſelf as he foretold he would, and gave a great proof of his Divinity. [*Joh.* 2. 19, 21.]

It is an eaſie thing to deſtroy life but

to

to reſtore it again ſpeaks an almighty power: It is nothing ſhort of Omnipotence which can bring ſo great a thing to paſs.

The *Key* of the *grave* is one of thoſe which God keeps in his own hand. The Apoſtle in very Emphatical words expreſſeth the power by which *Jeſus* was raiſed from the dead; for ſpeaking of the *exceeding greatneſs of God's power to us-ward who believe*, he adds, *according to the working of this Mighty power which he wrought in Chriſt, when he raiſed him from the dead.* The words are very great (as a learned man hath well obſerved) on the one hand there is ὑπερβάλλον μέγεθος τῆς δυνάμεως, and on the other there is ἐνέργειαν τῆς κράτους τῆς ἰσχύος. Here's δύναμις and ἰσχύς, two words to expreſs power, and that the power of God; and as if theſe were too little, μέγεθος is added to the one and κράτος to the other; and ſtill as if this were too ſhort there is τὸ ὑπερβάλλον μέγεθος and the ἐνέργεια τῆς κράτους, and to this is added ἣν ἐνήργησεν, all this mighty power is actuated and exerted alſo. And who can now believe that God would have ſhewn ſuch a power in raiſing up *Jeſus* from the dead if he had not been the *Chriſt*?

But

But I proceed to conſider the time when *Jeſus* roſe from the dead, *viz.* the *third day.*

The death and Reſurrection of *Jeſus* were neceſſary toward our redemption, and the belief of both theſe is neceſſary to our Salvation: It is therefore fit we ſhould be well aſſured of the truth of them both, and to that purpoſe that there ſhould be ſome diſtance between the one and the other. For as he could not have revived if he had not firſt died, ſo it was fit that we ſhould be well aſſured of the firſt, before we could be obliged to believe the ſecond. If *Chriſt* had revived as ſoon as he had been taken down from the Croſs, it might have been queſtioned whether or no he were really dead: But for the better ſpeaking to this matter I ſhall,

Firſt, enquire into the reaſons, why there was this diſtance of time between the death and reſurrection of *Jeſus.*

Secondly, that *Jeſus* did riſe the *third day* after his death.

Thirdly, I ſhall conſider the *third day* as it was the *firſt day* of the Week.

I. I ſhall enquire into the reaſons of this diſtance of time between the death and Reſur-

Reſurrection of *Jeſus*. And we may take them in the following particulars.

1. It was very fit that there ſhould be ſome competent diſtance between the death, and reſurrection of *Jeſus*; that men might be aſſured that he dyed, without which they could not be obliged to believe him *riſen* from the *dead*.

2. It was not fit that the body of *Jeſus* ſhould lie ſo long as to be corrupted. It was enough that he was ſo long a time dead, as might give aſſurance that when he did appear, he was really riſen from the dead. Had he lain any longer in the grave, he had continued ſo long there as would have brought corruption and putrefaction upon his body. *Martha* tells *Jeſus* concerning *Lazarus*, *By this time he ſtinketh*; and for a proof of it ſhe adds, *for he hath been dead four days*: This long ſtay in the grave would have made too great a change in the body of *Jeſus*. Beſides, there was a Prophecy of the *Meſſias* to this purpoſe, that, though he ſhould dye and be buried, yet his body ſhould not lie ſo long in the grave as to putrefie. Thus St. *Peter* applies that prediction, *Thou ſhalt not leave*

leave my Soul in hell, nor wilt thou ſuffer thine holy one to ſee corruption, to the reſurrection of *Chriſt.* [*Joh.* 11. 39. *Act.* 2. 27, 31.]

3. That this preciſe time of the reſurrection of *Jeſus* is according to the Scriptures, or writings of the Old Teſtament. [1. *Cor.* 15. 4.]

Among thoſe perſons, who in the Old Teſtament were types of the *Meſſiah*, *Iſaac* was an eminent one: He was born againſt the laws of nature, the Son of the Promiſe, called the *onely Son*, and the *beloved Son*, and the *Heir*: He was given up by his Father to death, and he bore the Wood which was to bear him, and in theſe things he was a remarkable type of *Chriſt.* And the *Bereſhith Rabboth* expreſſeth his carrying the wood by his carrying *his Croſs upon his Shoulder.* The ſame Authour upon thoſe words, *on the third day*, &c. reckons up a great many places of Scripture which mention the *third day*, and many particulars for which the *third day* was remarked, *viz.* the giving of the law, *&c.* and then tells us it was remarkable for the *Reſurrection of the dead*, and cites to that purpoſe the very words of the Prophet which we Chriſ-

Bereſhith Rabb. *in* Gen. 22.

Chriſtians alledge to the matter in hand. *After two days he will revive us, in the third day will he raiſe us up, and we ſhall live in his ſight.* The ſame Authour in the ſame place mentions the *third* as remarkable upon the ſcore of *Jonas*, who was *three days and three nights in the belly of the Whale*: Than which nothing could have been ſaid more appoſitely to our preſent purpoſe, that being an expreſs type of the *Meſſias*, as hath been noted before. And 'tis enough in this matter that we can ſhew the expreſs prophecy of *Hoſea*, and the eminent *type* of the Prophet *Jonas* I ſhall now ſhew. [*Gen.* 22. 4. *Hoſea* 6. 2. *Mat.* 12. 38, 39.]

II. That *Jeſus* did riſe the *third day* after his death: Where I ſhall clear this relation from the Cavils of the *Jews*.

It is certain that there could be but one whole day and two nights between the death of *Jeſus* and his Reſurrection, and yet *Jeſus* had foretold that the Son of man ſhould *be three days and three nights in the heart of the earth*: Again, he ſaid, *after three days I will riſe again*, and, *deſtroy this Temple*, and *after three days I will raiſe it up.* And elſe-

elſewhere *Jeſus* is ſaid to have riſen again the *third day*. [*Mat.* 12. 40. ch. 27. 63. *Joh.* 2. 19. 1 *Cor.* 15. 4.]

The day on which he dyed is to be reckoned for one Νυχθήμερον or natural day, and that on which he roſe for another. And thus the Hebrew Writers commonly reckon in other caſes. The *Hebrew* Child was to be Circumciſed the *eighth day*, but then the day of it's *birth* and of it's *Circumciſion* were both counted. And the *Pentecoſt* was the *fiftieth day* from the day of the *Wave-offering*, but then both the one and the other are reckoned in this account: This is but the Phraſe of the Old Teſtament. We have a remarkable inſtance to this purpoſe. *It came to paſs in the fourth year of King Hezekiah (which was the ſeventh year of Hoſhea Son of Ela, King of Iſrael) that Shalmaneſer King of Aſſyria came up againſt Samaria and beſieged it. And at the end of three years they took it, even in the ſixth year of Hezekiah (that is the ninth year of Hoſhea King of Iſrael) Samaria was taken.* It is evident from hence that that is ſaid to be done at the end of *three* years, which from it's beginning could be but *two* whole years diſtant. Again, the

2 Kings xvii: 9

Prieſts

Prieſts in their courſes were to miniſter one Week as is well known. And yet *Joſephus* tells us they were obliged to miniſter ἐπὶ ἡμέρας ὀκτὼ ἀπὸ σαββάτου ἐπὶ σάββατον, *Antiqu.* l. 7. c. 11. i. e. *eight days from one Sabbath to another.* This will juſtifie us, when we ſay that the appearance of *Chriſt* mentioned (*Joh.* 20. 26.) happened on the *firſt day* of the week, or on that day *ſeven-night* after his firſt appearance, on the day of his reſurrection; though it be thus expreſſed, *after eight days,* &c. And this will help us with eaſe to reconcile St. *Luke* with St. *Matthew*, and St. *Mark*, when he ſays that happened *about eight days after*, which the other expreſs by after *ſix days.* For ſuppoſing *ſix days* compleat, St. *Luke* might well ſay about eight days after. [*Luk.* 1. 59. ch. 2. 21. 1 *King.* 18. 9, 10. *Joh.* 20. 26. *Mat.* 17. 1. *Mark* 9. 2. with *Luk.* 9. 27.

III. I ſhall conſider this third day on which *Jeſus* roſe as the firſt day of the week; which was a day very famous among the *Jewiſh* writers upon twelve accounts, which I do not think my ſelf obliged to reckon up in this place. Abravenel *in Legem, fol.* 282. *col.* 2. *ad finem.*

It is plain that *Jeſus* roſe upon the *firſt day* of the Week. The day of his death

death is called the *Preparation*, becauſe then the *Jews* provided what was needfull againſt the approaching Sabbath: *When the even was come* (*becauſe it was the Preparation, that is, the day before the Sabbath*) ſays *Mark*. St. *Luke* ſays, *that day was the Preparation, and the Sabbath drew on.* It was a preparation to a remarkable Sabbath which fell within the ſolemn feſtivity of the *Paſſeover*. The *Jews* therefore becauſe it was the preparation, that the bodies ſhould *not remain upon the Croſs the Sabbath day* (*for that Sabbath was an high day*) *beſought Pilate*, &c. [Mat. 27. 62. Joh. 19. 42. with Exod. 16. 5. Mark 15. 42. Luk. 23. 54. Joh. 19. 31, 42.]

That *Chriſt* roſe on the firſt day of the week is a particular which all the four Evangeliſts do relate, and therefore the more carefully to be heeded by us. [*Matt.* 28. 1. *Mark* 16. 2. *Luk.* 24. 1. *Joh.* 20. 1.]

The *Iſraelites* were obliged when they reaped their harveſt to bring a ſheaf of their firſt fruits unto the Prieſt: This *ſheaf* was to be waved on the *morrow after the Sabbath*: This ſheaf hollowed all the reſt, and God's acceptance of this gave the *Jews* a title to the reſt.

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As that was waved the morrow after the Sabbath, ſo was our Lord at that time raiſed to life as the *firſt fruits of them that ſlept.* And his Reſurrection infers ours, and is the great reaſon why we inſtead of the Sabbath day, which was buried with our Lord, keep holy the firſt day of the Week in memory of his Reſurrection: [*Levit.* 23. 10, 11, 12.]

CHAP. IX.

The CONTENTS.

Of the Aſcenſion of Jeſus *into Heaven. That the* Meſſias *was to aſcend thither. This proved from* Pſalm 68. 18. *which is juſtly applied to this matter by St.* Paul, *Eph.* 4. 8. *Pſalm* 110. 1. *conſidered. The* Jews *grant that Pſalm to belong to the* Meſſias. *An eminent type of* Chriſt's *aſcenſion. That* Jeſus *did aſcend into Heaven. There were eye-witneſſes of it. Of the diſtance of forty days between his Reſurrection and Aſcenſion. That* Chriſt *is not a* Metaphorical Prieſt, *ſhewed againſt*

the followers of Socinus. *That this aſcenſion into Heaven was typified by the High Prieſt's entring into the Holy of Holies. That the Authour of the Epiſtle to the* Hebrews *does* (*ch.* 9. 24. *and elſewhere*) *infer this from the avowed principles of the* Jewiſh *Writers. That the High Prieſt was an eminent type of the divine* λόγος *is acknowledged by* Philo. *Three remarkable places of that Author to this purpoſe. That the Sanctuary was a repreſentation of the Univerſe, and the Holy of Holies of the higheſt Heavens proved at large from the Modern* Jewiſh *Writers, and from the more Ancient. Of the Veil of the Temple which rent when our Saviour ſuffered:* Mat. 27. 51. *What* Veil *that was, and what was imported by the renting of it. Of the effects which followed upon the exaltation of Jeſus. Of the miraculous gift of the Holy Ghoſt on the day of* Pentecoſt *That that gift was an argument that* Jeſus *was a true Prophet, and that he had that power which he had profeſſed to be given to him. Of the ſucceſs of the Religion of* Jeſus *in the world. Succeſs barely conſidered is no good argument of a good Cauſe,*

and

and truth of a Religion: yet the ſucceſs of the Chriſtian Doctrine is a good argument of it's truth; if it be conſidered what the Authour and firſt Preachers of this doctrine were, and what is the nature of the doctrine it ſelf, and after what manner it did prevail.

HAving proved that *Jeſus* roſe from the dead, and ſhewed that his Reſurrection is a great proof that he is alſo the *Chriſt*; I ſhall now proceed to the conſideration of the Aſcenſion of *Jeſus* into Heaven, and his being concerned there on our behalf, and the mighty effects following from thence as a farther proof that *Jeſus* is the *Chriſt*.

And in order hereunto I ſhall proceed in the following method.

Firſt, I ſhall ſhew that the *Meſſias* was to aſcend into Heaven, and to be concerned there in behalf of his people.

Secondly, that our *Jeſus* did aſcend into Heaven, and is there concerned on the behalf of his people.

Thirdly, I ſhall ſhew that the divine Authour of the Epiſtle to the *Hebrews* does (*chap.* 9. 24. and elſewhere)

infer this truth from the avowed principles of the *Jewiſh* Writers.

Fourthly, I ſhall make it appear from the effects following upon the exaltation of *Jeſus* in Heaven that he did aſcend thither, and was there concerned on our behalf, and that therefore our *Jeſus* is the *Chriſt*.

I. I ſhall ſhew that the *Meſſias* was to aſcend into Heaven, and to be concerned there in behalf of his people.

This was foretold in the Old Teſtament: *Thou haſt aſcended on high: thou haſt led captivity captive: thou haſt received gifts for men*: Pſalm 68. 18. Theſe words are not onely applied by Eph. 4. 8. St. *Paul* to this purpoſe, but with great reaſon they are ſo applied. The occaſion of that *Pſalm* was the removal Pſal. 68. 1. 1 Chron. 13. 5. of the Ark, which of a long time had been ſeparated from the Tabernacle of the congregation which *Moſes* had made for it. And as this Ark was an eminent type of the *Meſſias*, ſo the place aſſigned both by *Moſes* and afterward by *Solomon* for the reception thereof was a type of Heaven, as ſhall be ſhewed afterwards. And therefore it ſhall not need to ſeem ſtrange to any man, that thoſe words which were at

firſt

firſt uſed with reference to the Ark, ſhould be applied to the aſcenſion of the *Meſſias*. And this may be the more reaſonably preſumed to be implied in thoſe words of the *Pſalmiſt*, if we compare them with the words of another Pſalm relating to this matter; where we find the Ark, the ſymbol of God's ſpecial preſence, called the King of glory, and it's reception into the place prepared for it, repreſented in ſuch words as do ſerve to expreſs the reception of a glorious King into his Palace and Throne. *Lift up your heads, O ye gates, even lift them up, ye everlaſting doors, and the King of glory ſhall come in. Who is this King of glory? The Lord of hoſts he is the King of glory.* Pſal. 24. 7

Vid. *The Dean of Peterburgh's Argument to* Pſ. 24.

Beſides what hath been ſaid, to juſtifie the Apoſtle's application of thoſe words to the Aſcenſion of the *Meſſias* into Heaven, I may add farther that the words themſelves cannot ſo properly be applied to any perſon as to the *Meſſias* when he did aſcend up into Heaven: For what we render *on high* is obſerved in the Pſalmiſt's phraſe to ſignifie Heaven, and to be applied unto God. And the following words, *thou haſt led Captivity Captive*, &c. do

Pſal. 7. 8. 93. 4. 71. 19.

very fitly agree with the conqueſt which *Chriſt* obtained over death, and over the Devil whom he triumphantly led Captive when he went up into Heaven; and he did (as thoſe who triumphed were wont to doe) upon this Aſcenſion of his into Heaven beſtow great gifts upon mankind; the beſtowing of which was an argument that when he was exalted into Heaven himſelf he did not forget his followers, but did by the gifts which he beſtowed make it appear that he was concerned there in behalf of his people.

Another prophecy to this purpoſe we find in *Micah*. *The* breaker *is come up before them: They have broken up, and have paſſed through the gate, and are gone out by it, and their King ſhall paſs before them, and the Lord on the head of them.* I will by no means enter into a particular explication of this place, nor ſhall I need to prove that it belongs to this matter, for which it is produced, becauſe the *Jews* themſelves grant that theſe words are to be underſtood of the *Meſſias*, and the latter *Jews* confeſs that this was the opinion of their Ancient writers.

Mic. 2. 13.

See Raimund. *Pug fidei. par.* 3. *diſt.* 3. *c.* 18. *and* D. Pocock *on* Micah 2. 13.

I ſhall name but one more, but that

is

is a very eminent and conſpicuous one. *The Lord ſaid unto my Lord, ſit thou at my right hand, untill I make thine enemies thy footſtool.* Now theſe words do ſo belong to the *Meſſias* that they cannot be applied to any other perſon. And whereas ſeveral predictions which concern the *Meſſias* had alſo a reference firſt to ſome other eminent perſon, who was a type of him: The words of this *Pſalm* throughout do immediately belong to him, and cannot in any tolerable ſenſe be applied to *Abraham*, or *David*, *Ezekiah*, or *Zorobabel*, or any other perſon whatſoever. And though the *Jews* have exerciſed their wits in perverting the ſenſe of this *Pſalm*, and applying it to ſome other perſon, yet as they have been very unhappy in it, ſo ſeveral of them have been forced to confeſs that theſe words are to be underſtood of the *Meſſias*. Pſ. 110. 1. P. Galatin. *de arcan. Cathol. veritatis. l.* 8. *c.* 24.

And without all doubt the ancient *Jews* did with one conſent interpret this *Pſalm* of the *Meſſias*, who is ſaid not onely to ſit at God's right hand, but alſo to be a Prieſt for ever after the order of *Melchiſedeck*, which words can not be with truth affirmed of any other perſon whatſoever. And *Jeſus* did ap-

ply theſe words to the *Meſſias*, and ſo far ſtopped the mouths of the *Phariſees* that they were not able to reply. *What think ye* (ſays *Jeſus* to them) *of Chriſt? Whoſe Son is he? They ſay unto him the Son of David. He ſaith unto them how then doth David in Spirit call him Lord, ſaying, the Lord ſaid unto my Lord, ſit thou on my right hand, till I make thine enemies thy footſtool? If David then call him Lord, how is he his Son?* This put them to ſilence, which it would not have done if theſe words had not been confeſſed to belong to the *Meſſias*: Had it not been the ſenſe of the whole Nation that the Pſalm belongs to him, they could ſoon have anſwered our Saviour in this place: And as this place was made uſe of by *Jeſus*, ſo it was by his followers alſo to the ſame purpoſe and to the ſame perſons (*viz.* the *Jews*) alſo. St. *Peter* tells them that *David is not aſcended into the heavens:* but he ſaith himſelf, *The Lord ſaid unto my Lord, ſit thou on my right hand*, &c. To the ſame purpoſe are theſe words juſtly applied by St. *Paul*, in his Epiſtle to the *Corinthians*; and the Authour of the Epiſtle to the *Hebrews* mentions this as a peculiar belonging to the *Meſſias*,

Matt. 22. v. 42, 43, 44, 45.

Act. 2. 34.

1 Cor. 15. 25.

ſias, and not to the Angels thoſe excellent Miniſters of God. *To which of the Angels ſaid he at any time, ſit on my right hand, untill I make thine enemies thy footſtool?* [Heb. 1. 13. with ch. 5. 6. 10. 12, 13.]

Now this ſitting on the right hand of God does denote the exaltation of the *Meſſias*, and not onely that but his great power and authority, and his being concerned as Kings and Prieſts are for their people, whom they govern or for whom they intercede. [1 *King.* 2. 19. *Matt.* 26. 64. *Heb.* 1. 3. 8. 1. *Ro.* 8 34.]

For the Typical repreſentations of this great truth I doubt not but I might find many. However I ſhall take notice but of one, but that a moſt eminent and illuſtrious one, and that which the divine Author of the Epiſtle to the *Hebrews* takes a more particular notice of, *viz.* The going of the High Prieſt into the Holy of Holies on the day of expiation, to make an atonement with bloud, which was ſhed without, for the ſins of the people. This was an exact type of our Saviour's entring into Heaven, and his being concerned there on our behalf. *Chriſt being come an High Prieſt of good things to come, by a greater and more perfect Taber-* Lev. 16. 2. Heb. 9. 11, 12.

Tabernacle, not made with hands, that is to ſay, not of this building: Neither by the bloud of Bulls and Calves, but by his own bloud he entred in once into the holy place, having obtained eternal redemption for us. But of this I ſhall have occaſion to ſpeak at large afterward.

II. I ſhall ſhew that our *Jeſus* did aſcend into Heaven, and that he is there concerned in behalf of his people.

In ſpeaking to which I ſhall not enlarge at preſent, becauſe afterward I ſhall have occaſion farther to confirm this truth from arguments in their own nature, the moſt powerfull and unexceptionable.

By Heaven is meant the higheſt heaven: and it is very reaſonable to ſuppoſe ſo, becauſe the Holy of Holies into which the High Prieſt onely entred, was the type and ſhadow of the Heaven into which the *Meſſias* was to enter. And as the moſt holy place in the Sanctuary was, of all others whatſoever, whether in the Sanctuary or elſewhere, the moſt ſeparate and holy place, ſo it is but reaſonable to ſuppoſe that when *Chriſt* aſcended into Heaven, he did not take up in any of the lower parts of

of Heaven, but was exalted to the higheſt of them all. The Sanctuary was divided into three parts: The Courts, the holy place, and the moſt holy; each of theſe are frequently called the Sanctuary or the Temple, though the third of theſe were the moſt holy place.

And ſo the Air, and the place of Planets and Stars are called Heaven; and yet there is a third or higher Heaven into which St. *Paul* was caught up, and into which our Lord entred.

Our Saviour is ſaid to be received up *into glory*, i. e. into the higheſt Heavens, the Anti-type of that holy place, where God did more eſpecially preſentiate himſelf, and where the Ark ſtood, the ſymbol of his preſence, and which was called the *Glory*. *Jeſus* is elſewhere ſaid to have *paſſed through the Heavens*, and to be *made higher than the Heavens*, and to have *aſcended up far above all Heavens*, and to be *entred into that within the veil*. And as he humbled himſelf greatly, ſo God highly exalted him, and ſet him *at his own right hand in the Heavenly places, far above all principality, and power, and might, and dominion, and every name that is named*: [1 Tim. 3. 16. 1 Sam. 4. 22. *with* Rom. 9. 4. Heb. 4.

Heb. 4. 14. 9. 5. 7. 26. Eph. 4. 10. Heb. 6. 19. Philip. 2. 9. Eph. 1. 20, 21.

Luk. 24. 51. Act. 1. 9, 10. That *Jeſus* did aſcend into Heaven is plainly taught, and there were eye-witneſſes of it: His Diſciples ſtood by when he went up into Heaven: They did not doe ſo when he roſe from the dead. Not that his Reſurrection did not need atteſtation as much as his Aſcenſion into Heaven. His followers had need be aſſured of the truth of that, and indeed they had the utmoſt aſſurance, and did upon all occaſions bear witneſs to it, and were particularly the witneſſes of his Reſurrection. But in order to their being ſo, it was not needfull that they ſhould be the eye-witneſſes thereof, as they were, and indeed ought to be (before they could be competent witneſſes of it) of his Aſcenſion into Heaven. It was enough to make them competent witneſſes of his Reſurrection that they ſaw him that was riſen, they need not ſee him riſe. For it being certain (and granted ſo to be, even by the *Jews* themſelves) that he died, it was not needfull that they ſhould ſee him riſe from the dead; it was enough if they ſaw him, who died, alive again. But then he aſcended

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in the view of his Diſciples, and 'twas in this caſe needfull that there ſhould be eye-witneſſes; and ſo it was that nothing might be wanting to the ſtrengthning of our faith.

And as we are by eye-witneſſes aſſured of the Aſcenſion of *Jeſus* into Heaven, ſo thoſe witneſſes were unexceptionable alſo. For beſides that they knew his perſon, and had of a long time converſed with him, ſo they had done it a competent time after his Reſurrection from the dead: *To them he ſhewed himſelf alive, after his paſſion, by many infallible proofs, being ſeen of them forty days*, &c. This was a ſufficient time to give them abundant proof that it was the ſame body which was nailed on the Croſs, and was buried, that was riſen from the dead. Act. 1. 3.

And this diſtance of forty days which were between his reſurrection and aſcenſion to heaven, is the very ſame ſpace of time which did intervene between his birth of the Virgin, and his being preſented (according to the Law of *Moſes*) in the Temple. Our Saviour was twice born, and twice preſented: He was *born* of the *Virgin*, and *raiſed* out of the *grave*: And he Act. 13. 31. Luk. 2. 21, 22. *with* Levit. 12. 2, 4.

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was twice preſented too, firſt at the Temple at *Jeruſalem*, and afterwards at the Temple *above*, or Heaven. And forty days after each birth he was preſented: After the firſt in the Temple below, after the ſecond in Heaven, or the Temple above, the Anti-type of that which was made with hands.

Juſt ſo many days did he continue upon earth after his Reſurrection, as *Jonas* who was a type of him allowed the *Ninevites* to repent in. So exactly did he anſwer the type. The *Jews* had the ſign of the Prophet *Jonas* forty days, though they repented not as the *Ninevites* did. Again, they were allowed a year for a day likewiſe from *Chriſt*'s Reſurrection to the deſtruction of *Jeruſalem*. Such was the Lenity of God, ſo great his forbearance. Their Foreſathers wandred forty years in the Wilderneſs for their Rebellion; God allowed the *Jews* the ſame time for repentance. But this will be thought too great a digreſſion.

But as *Jeſus* is entred *within the Veil*, ſo he is for us entred alſo, as our high Prieſt and Patron with God. And as his *Aſcenſion* was not *figurative*, and *metaphorical* but *real*, ſo is his *Prieſthood*.

hood. He is now concerned for us there; *He ever lives to make interceſſion for thoſe who come unto God by him.* Again, *who is he that condemneth? it is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.* Again, *if any man ſin we have an advocate with the Father, Jeſus Chriſt the righteous.* Again, *he appears in the preſence of God for us.* [Heb. 7. 25. Rom. 8. 35. 1 Joh. 2. 1. Heb. 9. 24.] After this manner is that care and concern expreſſed which *Jeſus* hath for his followers.

Shall he after all this be called a *Metaphorical* Prieſt onely? Shall he that is the Miniſter of the *true* Tabernacle be himſelf but *improperly* a Prieſt? ſhall *Aaron* the *type* be *truly* a *Prieſt*, and ſhall the *Anti-type* be one *improperly* ſo called? Can any thing be ſaid by the followers of *Socinus* upon weaker grounds than this? There need to have been no change of the Law, if the change of the *Prieſthood* had onely been into that which is *figurative*. *Chriſt* might have been a *Metaphorical Prieſt* upon *earth*, and very conſiſtently with the order of *Aaron*. What need had this

Heb. 8. 2.

Heb. 7. 11, 12. 8. 4. 8. 3.

this High Prieſt (as well as thoſe of the order of *Aaron*) to have ſomething to offer if he had been onely *Tanquam Pontifex*, as it were an high Prieſt, for ſuch an one never can want an offering? Spiritual Sacrifices are always at hand to every good man. Shall the High Prieſt of this order of *Melchiſedeck* not deſerve this name which was juſtly due to the Sons of *Aaron*? And the Anti-type be leſs real than the Type is?

Crellii Paraphraſ. in Heb. 9. 14.

It is evident that *Jeſus* is a Prieſt of the higheſt order, and nothing is wanting to ſpeak him ſo in the moſt perfect ſenſe. For he wants not power with God, nor compaſſion for his people, and then he ever lives, and is a Prieſt for ever after the order of *Melchiſedeck*: And the High Prieſt in the Holy of Holies on the day of expiation was but a Type of our high Prieſt and his concern in Heaven for us. And this leads me in the next place,

III. To ſhew that the divine Authour of the Epiſtle to the *Hebrews* does (*chap.* 9. 24. and elſewhere) infer this truth from the avowed principles of the *Jewiſh* writers.

For we find he ſpends much time in diſcour-

diſcourſing of the Prieſthood of *Chriſt*, and of his concern for his people now he is in Heaven, and infers this from what the High Prieſt among the *Jews* did in the Holy of Holies; and it will appear that this diſcourſe of his is ſo far from being inconſequent, and impertinent that it is founded upon principles allowed by thoſe *Jews* to whom he directs that Epiſtle, and eſpecially upon theſe two;

Firſt, that the High Prieſt under the law of *Moſes* was a type of the *Meſſias*.

Secondly, That the Holy of Holies was a type of the higheſt Heavens into which *Chriſt* entered, he being ſaid to have entred *into that within the veil.* Heb. 6. 19.

Firſt, that the High Prieſt under the law of *Moſes* was a type of the *Meſſias*. And that he was ſo and a moſt eminent one no Chriſtian can deny, and it would be no hard task to prove it at large, and ſhew a great many correſpondences between the type and the anti-type: But to doe that is no part of my preſent buſineſs: All that I am to doe at preſent is to ſhew that the *Jews* have no reaſon to quarrel with the way of arguing which the divine Authour of the Epiſtle to the *Hebrews* makes uſe of; becauſe

the high Prieſt was among them eſteemed a type of the *Meſſias*. To this purpoſe I ſhall not trouble my ſelf in ſearching after the opinions of the latter *Jews* touching this matter: I ſhall content my ſelf with the Teſtimony of one of their ancient writers, who for his antiquity, for his ſingular wit and learning, for his being unſuſpected of any bad deſign and intereſt in the queſtion we are now ſpeaking of, is more valuable than ſome ſcores of their later Authours; and that is *Philo* the *Jew*: And I find in that Authour three conſiderable Teſtimonies to my preſent purpoſe. This Authour diſcourſing of the Cities of refuge under the law of *Moſes*, inquires the reaſon why the man-ſlayer was not to be releaſed till the death of the High Prieſt, and thereupon he does expreſly affirm, That *the High Prieſt was not a man but the divine word free from all ſin both voluntary and involuntary*. The meaning of which can be no more, nor leſs, than this, that he was in this the type of the divine λόγος, by whom alone we obtain our redemption which he hath wrought for us by his death: The ſame Authour elſewhere ſpeaking of thoſe words, *Lev.* 4. 3. *if the Prieſt that*

Phil. Jud. *de Profugis.*

Ph. Jud. *de Victimis.*

that is anointed do sin according to the sin of the people, tells us that the latter part of those words do insinuate ὅτι ὁ πρὸς ἀλήθειαν ἀρχιερεὺς, καὶ μὴ ψευδώνυμος, ἀναμάρτητον ἔχειν, i. e. *That he who is truly the High Priest, and not falsely so called, is free from sins.* And he adds that if he do *chance to slip*, that it happens to him upon the peoples account and not upon his own. And in another place speaking of the vestments of the High Priest he adds, That *it was necessary that he who was a Priest to the Father of the World* (and bore the λόγιον on his breast, of which he speaks just before) *should make use of his most perfect Son as an advocate to procure pardon of sins, and a plentifull supply of good things.* Ph. Jud. *de Vita Mosis l.* 3.

Secondly, that the Holy of Holies was a type of the highest Heavens into which *Christ* entred, he being said *to have entred into that within the veil.*

I shall consider what the Authour of the Epistle to the *Hebrews* says of this matter, and afterwards shew how agreeably he discourses of it to the *Hebrews*, and their sense of this matter.

Christ is not entred (saith he) *into the holy places made with hands, which* Heb. 9. 24.

are the figures of the true; but into Heaven it ſelf now to appear in the preſence of God for us. By the holy places made with hands (rendred by the Vulgar in that place *Manufacta Sancta*) is meant the Holy of Holies, or the Holieſt of all, as it is (*v.* 3.) And if we compare *v.* 8. and *v.* 12. with what we read, *Levit.* 16. 2, 16, 20. We ſhall find the Holy of Holies is ſometimes expreſſed by one word, *viz.* the *Holy*, or, *Holies* which we render here by the *holy places*, and might perhaps as well have been rendred by *holies* onely. This holy place is ſaid to be *made with hands*, and indeed the whole Sanctuary was made by the hands of men, and the name of the workmen are upon record, and it is called by *Philo* Ἱερὸν χειροποίητον, the *Sanctuary made with hands.* And is by the Author of the Epiſtle to the *Hebrews* called a *worldly Sanctuary*, and that in reſpect to the *true Tabernacle*, *which the Lord pitched and not man.* Theſe holy places are alſo ſaid to be *the figures of the true*, that is of Heaven it ſelf, as it follows in the next words.

Ph. Jud. *de Vita* Moſis *l.* 3.

Heb. 9. 2. *ob.* 8. 2.

And we ſhall find in this Epiſtle to the *Hebrews* many things to this purpoſe, by which we may learn that the Legal

Legal ſervices and Sanctuary were ſhadows of good things to come, and particularly that the moſt holy place in the Sanctuary was a type of the higheſt Heavens. *But unto the ſecond* (i. e. the moſt holy place which was within the veil, and beyond the firſt Sanctuary, through which the High Prieſt entred in his paſſage to it) *went the High Prieſt alone once every year, the Holy Ghoſt this ſignifying, that the way into the holieſt of all was not yet made manifeſt, whiles as the firſt Tabernacle was yet ſtanding; which was a figure for the time preſent.* Heb. 9. 7, 8, 9.

Again, *the law having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices which they offer year by year continually, make the comers thereunto perfect.* Heb. 10. 1.

Again, he calls thoſe things *the patterns of things in the Heavens.* Heb. 9. 23. Conformably hereunto he tells us that *Jeſus* is *entred within the veil*; that is, into Heaven repreſented by the moſt holy place; The type or ſign being frequently put for the anti-type. ch. 6. 20.

He elſewhere ſpeaks of a liberty gained for us *to enter into the holieſt by the bloud of Jeſus*, i. e. to enter into Heaven. Heb. 10. 19.

It is to be conſidered that this Epiſtle

was written to the *Hebrews*, and does very much refer to the cuſtoms and uſages of that people, and is not throughly to be underſtood without ſome knowledge of thoſe matters. When the Authour of it affirms that the Sanctuary was a ſymbolical repreſentation of ſomething elſe, and that the Holy of Holies was a figure of Heaven into which *Chriſt* our high Prieſt is entred, he ſpeaks the ſenſe of the *Hebrew* Nation: And that ſo it is, I ſhall prove not onely from the later *Jewiſh* Writers, but from the moſt ancient of them alſo.

Abravenel *in legem. f.* 190. c. 4.

Abravenel tells us out of the *Bereſhith Rabba*, that the Shittim wood in the Tabernacle anſwered to the *Seraphim* above, and that as there are Stars above, ſo there were Stars in the Tabernacle: And the ſame Authour adds, that he that ſearcheth will find, that all that was made in the Tabernacle was after the ſimilitude of natural things. The Tabernacle (ſays he) whoſe length was thirty cubits, was divided into three parts: The two firſt exteriour parts were allowed for the Prieſts to enter into; and theſe do ſignifie the Sea and the dry Land which men

men have the liberty to converse upon. But (says he) the third part or Holy of Holies signifies the Heavens which the foot of man does not enter into, for the Heavens are the Lord's. *See* Abravenel *in his Preface to* Joshua.

Another of their late Authours tells us, that the Tabernacle was a *Specimen or representation of the Creation of the Universe*; And that the three parts of the Sanctuary answer to the three worlds. The world of Angels represented by the Holy of Holies; the heavenly Orbs, by that part where the Shew-bread and Candlestick were; and the lower world, by the Court: And that open Court seems a very fit representation of this lower world, as containing in it earth and air without a covering, and fire and water also, in the Laver or Sea, and upon the Altar which stood in the Court, which are the Elements of this lower world. רוזמת בו־ דעיים R. Bechai *in Leg. f.* 108. *c.* 2.

The same Authour tells us that in the building of the Sanctuary there were correspondences to the building of the world. And he cites a *Midrash* to this purpose, wherein they are said to answer each other, *viz.* with reference to the Creation it is said, he *stretcheth out the Heavens like a Curtain*; [*Isa.* 40. 22.] *f.* 127. *c.* 4.

with reference to the Tabernacle it was commanded that they ſhould make *Curtains*, [*Exod.* 26.] with reſpect to the Creation it is ſaid, *let the waters be gathered together*, [*Gen.* 1. 9.] with reference to the Tabernacle was commanded *the making a Laver* (or, *Sea*) *of braſs*, [*Exod.* 38. 8.] When the world was created it was ſaid, *let there be lights*, [*Gen.* 1. 14.] and when the Tabernacle was to be built it is ſaid, thou *ſhalt make a Candleſtick of pure Gold*, [*Exod.* 25. 31.] In the creation of the world there is mention of Fowl that was to *fly*, [*Gen.* 1. 20.] in the Tabernacle were Cherubims, *that ſtretched forth their Wings on high*, [*Exod.* 25. 20.] In the ſtory of the Creation it is written, *God created man*, [*Gen.* 1. 27.] In that of the Tabernacle it is ſaid, Take thou unto thee *Aaron thy Brother*, [*Exod.* 28. 1.] In the creation of the world it is ſaid, *The Heavens and the Earth were finiſhed*, [*Gen.* 2. 1.] In reference to the Tabernacle it is ſaid, *Thus was all the work of the Tabernacle of the tent of the Congregation finiſhed*, [*Exod.* 39. 32.] Several other correſpondences he mentions which I omit; he adds that the *Tabernacle below was a*

figure

figure of the Tabernacle above. No wonder then that a Chriſtian writer ſhould call the Tabernacle *the image of the creation*, when the *Jews* themſelves affirm the ſame. Τῆς κτίσεως τὴν εἰκόνα. Theodor. *in* Exod. *Quæſt.* 60. *v. Quæſt.* 72.

Philo the *Jew* tells us that it was needfull that they which built the Sanctuary ſhould make uſe of the ſame materials which go to the making up of the Univerſe; and he diſcourſes at large of the ſymbolical repreſentation of the Univerſe in the ſeveral parts of the Tabernacle; and he tells us very expreſly that the ἅγια τῆς σκηνῆς (or the Holy of Holies) were συμβολικῶς νοητά· *i. e.* They were Spiritually or typically to be underſtood. *De Vita* Moſis *l.* 3.

Joſephus the *Jew* lived in the Apoſtles times, and was a Prieſt and a learned man in the *Jewiſh* affairs: He gives us a particular account of the ſtructure of the Tabernacle, and adds, that if any man conſider the ſtructure of the Tabernacle, the veſtments of the Prieſts, and the utenſils which they uſed in their Legal ſervice, he will conclude that their Law-giver was a divine perſon: For all theſe things (ſaith he) were εἰς ἀπεμίμησιν καὶ διατύπωσιν τοῦ ὅλου· *i. e.* *They were reſemblances of the Univerſe.* He adds that for two parts of the Tabernacle Joſeph. *Antiqu. l.* 3. *c.* 8.

bernacle they were left common to all the Prieſts, and theſe (*ſaith he*) repreſent the earth and the ſea which are κοινὸν ὄντα, left at common for all men: But then the third part is aſſigned to God διὰ τὸ ἓν τῶν μερῶν ἀνεπίβατον εἶναι ἀνθρώποις, *becauſe men may not enter that holy place where God dwells.* Where he makes the Holy of Holies a figure of Heaven it ſelf, as the divine Authour of the Epiſtle to the *Hebrews* doth.

To what hath been ſaid I ſhall add the words of *Solomon* as he is brought in ſpeaking, in the Book of *Wiſedom*, of the Temple which he built in theſe words; *Thou haſt commanded me to build a Temple* (ſays he) *upon thy holy mount, and an altar in the City wherein thou dwelleſt, a reſemblance of the holy Tabernacle which thou haſt prepared from the beginning.*

Wiſd. 9. 8.

To what hath been ſaid I ſhall add this, that as the Holy of Holies was by the *Jews* allowed to be a type of Heaven, ſo it was the fitteſt repreſentation of that holy place where God dwells, into which no unclean thing ſhall enter. *Maimon* tells us, that though the whole land of *Iſrael* was more holy than other lands, yet there are ten degrees of holineſs,

Rev. 21. 27

Maimon. Beth Habbechir. c. 7.

neſs, one above another, in that holy land [1.] Walled Cities were more holy than the reſt of the land, and hence Lepers were ſhut out of them, and dead bodies were buried without their gates. [2.] *Jeruſalem* was more holy than other Cities, within the Walls of which were eaten holy things, and the ſecond tithes. [3.] The mountain of the Lord's houſe was more holy than the City, from which were excluded thoſe who were unclean by iſſues or fluxes, upon Child-bearing or on account of menſtruous impurities. [4.] The incloſure or intermural ſpace about the Court was holier ſtill, which would admit of no Gentile, nor of any that were defiled by the dead. [5.] The Court of Women was holier than that, for it excluded him who was defiled with ſuch an uncleanneſs onely as required his waſhing, and the ſetting of the Sun. [6.] The Court of *Iſrael* was holier ſtill, for that admitted not of a man that wanted expiation. [7.] The Court of the Prieſts was holier ſtill, for that did not ordinarily admit any *Iſraelite* unleſs upon neceſſary ſervice. [8.] The ſpace between the Porch and the Altar admitted of no blemiſhed Perſon of the Prieſts,

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Prieſts, nor any of them bare-headed,
הוכל or with garments rent. [9.] The Temple ſtill was more holy, no man might enter into it with unwaſhed hands and feet. [10.] The Holy of Holies was more holy ſtill, no man was permitted to enter in thither but the High Prieſt once a year on the day of Expiation.

From what hath been ſaid it appears that the Holy of Holies (in the ſenſe of the learned among the *Jews*) was a type of the higheſt Heavens into which *Chriſt* is entred: And this being ſo great a truth, and ſo Univerſally acknowledged, that the Sanctuary below was a ſign or type of that which is above, it is not ſtrange that it ſhould be put for it. It being very uſual to put the ſign for the thing, ſignified and repreſented. Thus, ſays the Pſalmiſt, *The Lord is in his holy Temple*, i.e. he is in Heaven, as it follows, *the Lord's throne is in Heaven.* Again, *he heard my voice out of his holy Temple*, i.e. Out of Heaven. And conformably hereunto *Jeſus* is ſaid to have *entred within the veil*, and we are ſaid to have *a liberty of entring into the holieſt*, by which Heaven is meant, the type being put for the anti-type.

v. Kimchi in Pſalm. 11. 4.
Pſal. 18. 6.
Heb. 6. 20. 9. 23.

I ſhall take this occaſion to give ſome account of a paſſage in S. *Matthew*, relating to my preſent argument: He tells us that upon the death of *Jeſus* the *veil of the Temple was rent in twain from the top to the bottom.* This is a particular that requires a diſtinct conſideration: This rupture of the veil not being the effect of the earth-quake mentioned in the next words; for then it would rather have been rent from the bottom to the top; it not being reaſonable to ſuppoſe that a rent from the top to the bottom ſhould be the conſequent and effect of an earth-quake or renting of the Rocks. And for that reaſon I ſuppoſe it mentioned here before the mention of the earth-quake and renting the Rocks, as that which was not the effect of them, and was of a ſeparate conſideration from them. Matt. 27. 51.

It will be worth our while to inquire what veil it was that was rent, and what the renting of it did import, and by that time I have done this it will appear that this paſſage hath a relation to the argument I am now upon.

Maimon tells us, that in the firſt Temple there was a Wall between the holy and the moſt holy place, of the thickneſs Maimon. Beth Habbechirah. *cap.* 4.

thickneſs of a Cubit: and that when they built the ſecond Temple there aroſe a doubt among the builders, whether the ſpace that this Wall took up were to be allowed out of the holy or moſt holy place; and that for that reaſon they left a ſpace between the one and the other of the extent of a Cubit and built no Wall, but inſtead of that they made two Veils one towards the Holy of Holies and the other towards the holy place, leaving a ſpace between them of the thickneſs of a Cubit, where the Wall was ſuppoſed to ſtand in the Temple of *Solomon*. Of this partition between the Holy and Holy of Holies the words of the Evangeliſt are to be underſtood.

There were indeed two Veils in the Sanctuary: One at the entring into the holy place: *Exod.* 26. 37. Another which divided the holy from the moſt holy place. *Exod.* 26. 35. Which is called the ſecond *Veil*, Heb. 9. 3. And that the words of the Evangeliſt are to be underſtood of this ſecond Veil is evident from the words themſelves: For he uſes the word τὸ καλαπέτασμα which is the very word the LXXII make uſe of, *Exod.* 26. 35. Where that Veil is mentioned,

mentioned, they having another word for the other Veil, *v.* 37. Beſides, this being the principal *Veil*, the Greek word with the Article prefixed, where the Subject matter will bear it, will determine the ſenſe to this Veil. But beſides all this, *Philo* the *Jew*, when he mentions both theſe Veils, does call that which divided the moſt holy from the holy place καταπέτασμα, whereas he calls the other κάλυμμα, or *covering*. Ph. Jud. *de Vita Moſis l.* 3.

It will not be hard to underſtand what this imported. The *Veil* rent aſunder and the moſt holy place is thereby laid open, which was ſhut up before, and none had acceſs to it but the High Prieſt once a year. *Jeſus* hath opened the Kingdom of Heaven to all beleivers, he hath brought life and immortality to light, and made manifeſt the way into the holieſt of all, into which we have a liberty to enter by his bloud, *by a new and living way which he hath conſecrated for us through the Veil, that is to ſay his fleſh.* Heb. 10. 20.

I ſhall make it appear from the effects following upon the exaltation of *Jeſus* in Heaven, that he did indeed aſcend thither and was there concerned IV.

on

on our behalf, and that therefore our *Jeſus* is the *Chriſt*. I ſhall mention two which were great proofs of our Saviour's Aſcenſion into Heaven, and of his power there and his being concerned on the behalf of his Church.

The firſt is the miraculous deſcent of the Holy Ghoſt at the day of *Pentecoſt*. (Act. 2.) Our Saviour had promiſed to his ſorrowfull Diſciples a Comforter who ſhould abide with them for ever. This he did before his death, and the better to ſupport them under the ſorrow which his death would occaſion. (*Joh.* 14. 16, 18. ch. 15. *v.* 26. and ch. 16. *v.* 7.) He repeated this promiſe after his Reſurrection. (*Luk.* 24. 49.) And before his Aſcenſion he commands them that *they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which* (ſaith he) *ye have heard of me.* (Act. 1. 4.) This promiſe he made good. (*Act.* 2.) To the great amazement of the multitude which from ſeveral nations were come together to *Jeruſalem* at the feaſt of *Pentecoſt*. The Holy Ghoſt which was then miraculouſly beſtowed upon the Diſciples of *Jeſus* was his Advocate and pleaded his cauſe: Our Saviour had foretold

foretold that he would bear witneſs of him. And this the Holy Ghoſt did. Joh. 15.26.

(1.) As he teſtified that *Jeſus* was a true Prophet, when he promiſed this heavenly gift to his diſciples, and did thereby bear Teſtimony to his veracity, and make it appear that he was not an impoſtor or cheat. They were now convinced abundantly that *Jeſus* had made his word good. (*Joh.* 16. 7, 10.) And now there was no ſuſpicion left of his being a falſe Prophet or deceiver.

(2.) Of the power and autority which *Jeſus* had. He told his followers that all power was given him in Heaven and Earth (*Mat.* 28. 18.) This he told them after his Reſurrection and a little before his Aſcenſion into Heaven: He gave at the day of *Pentecoſt* an undeniable proof of it. *Jeſus* had ſaid before his death to the elders and chief Prieſts and Scribes, that asked him if he were the *Chriſt*, *Hereafter ſhall ye ſee the Son of man ſit on the right hand of the power of God*, (Luk. 22. 69.) The meaning of which words is plainly this, that they ſhould be convinced e'er long of his great power which he had in Heaven upon his exaltation to that place, and at the day of *Pentecoſt* he

gave a great demonſtration of this power of his. And St. *Peter* does conclude from it that he is the *Chriſt*. *This Jeſus* (ſaith he) *hath God raiſed up, whereof we are all witneſſes. Therefore being by the right hand of God exalted, and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth this which ye now ſee and hear.* And preſently afterward he concludes, as he very juſtly might do, *Therefore let all the houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus whom ye have Crucified both Lord and Chriſt.* (Act. 2. v. 32, 33, 36.)

Secondly, another great effect following the exaltation of *Jeſus* was the ſucceſs of his Religion in the world, which was a farther argument of the power of *Jeſus* in Heaven, and of his being concerned for his Church, and an evident proof that this *Jeſus* is the *Chriſt*. But for the better ſpeaking to this I ſhall ſhew,

Firſt, that according to the prophecies of old, all nations were to ſerve the *Meſſias*.

Secondly, that theſe prophecies have been in great meaſure fulfilled in our *Jeſus*, whoſe Religion did greatly ſpread over the world. Thirdly,

Thirdly, that this ſucceſs of the Religion of *Jeſus* is an unexceptionable proof that *Jeſus* is the *Chriſt*.

I. According to the prophecies of old, all nations were to ſerve the *Meſſias*, and conſequently that the partition-wall between the *Jew* and *Gentile* ſhould be thrown down. Thus in thoſe words of *Jacob* (which the ancient *Jews* underſtand of the *Meſſias*) it is ſaid that unto *him ſhall the gathering of the people be*, Gen. 49. 10. That is, the nations or Gentiles ſhould obey and ſerve him. No leſs is promiſed than this; *I ſhall give thee the Heathen for thine inheritance, and the utmoſt parts of the earth for a poſſeſſion*, Pſ. 2. 8. The Prophet *Iſaiah* foretells alſo that it ſhall *come to paſs in the laſt days, that the mountain of the Lord's houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the Hills, and all nations ſhall flow unto it*, Iſa. 2. 2. And again; *In that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people: To it ſhall the Gentiles ſeek*, Iſa. 11. 10. And again the ſame Prophet tells us. *The Lord will have mercy on Jacob, and will yet chuſe Iſ-*

rael, and ſet them in their own land: And the ſtrangers ſhall be joined with them, and they ſhall cleave to the houſe of Jacob, Iſa. 14. 1. And farther we read: *It is a light thing that thou ſhouldeſt be my Servant to raiſe up the Tribes of Jacob, and to reſtore the preſerved of Iſrael: I will alſo give thee for a light to the Gentiles, that thou mayſt be my Salvation unto the end of the earth*, c. 49. 6. To which we may add *Iſa.* 54. as alſo what he tells us afterwards, *The Gentiles ſhall come to thy light, and Kings to the brightneſs of thy riſing---- The abundance of the Sea ſhall be converted to thee, the forces of the Gentiles ſhall come unto thee*, c. 60. 3, 5. We ſhall hear what the Prophet *Hoſea* alſo tells us. *I will have mercy upon her that had not obtained mercy, and I will ſay to them which were not my people, thou art my people*, Hoſ. 2. 23. No leſs perhaps is meant than this in that viſion of *Zechary*, where *Jeruſalem* is not permitted to come under a meaſuring line, and that becauſe ſhe *ſhould be inhabited as Towns without walls for the multitude of men and Cattel therein*, Zech. 2. 4. However, ſure I am that the ſame Prophet ſpeaks plainly in theſe words:

words: *Many people and ſtrong nations ſhall come to ſeek the Lord of Hoſts in Jeruſalem, and to pray before the Lord*, c. 8. 22. And as plainly ſtill afterwards in theſe words. *Rejoyce greatly O daughter of Zion; ſhout O daughter of Jeruſalem; Behold thy King cometh unto thee; he is juſt and having Salvation, lowly and riding upon an Aſſe, and upon a colt the foal of an Aſſe: And I will cut off the chariot from Ephraim and the horſe from Jeruſalem, and the battel bow ſhall be cut off; and he ſhall ſpeak peace unto the Heathen: And his Dominion ſhall be from Sea even to Sea, and from the river even to the ends of the earth*, c. 9. v. 4, 10. To which I ſhall add the words of the Prophet *Malachy*. *From the riſing of the Sun unto the going down of the ſame my name ſhall be great among the Gentiles, and in every place incenſe ſhall be offered unto my name, and a pure offering: for my name ſhall be great among the Heathen, ſaith the Lord of Hoſts*, Mal. 1. 11. By which we may ſee that the Gentiles according to theſe prophecies were to ſubmit to the *Meſſias*, and to be taken into the Common-wealth of *Iſrael*, which becauſe it could not be unleſs they forſook their

Idolatry we find the Prophets foretell also that they should put away their Idols. Thus the Prophet assures us. *And the Idols he shall utterly abolish: In that day a man shall cast his Idols of Silver, and his Idols of Gold, which they have made each one for himself to worship, to the Moles, and to the Bats*, Isa. 2. 18, 20. And another Prophet tells us. *It shall come to pass in that day, saith the Lord of Hosts, that I will cut off the names of the Idols out of the Land, and they shall be no more remembred*, Zech. 13. 2. These are very plain words as can be: So that it must be in the days of the *Messias* that the Gentiles should no longer be strangers and aliens from the covenant of grace. This difference between Jew and Gentile is now to be removed. God will not onely be known in *Judah* but among all the Families of the earth.

Philo Jud. *de Agricultura.*

We find *Philo* the *Jew* (speaking of God's governing the Universe) discoursing to the same purpose. He tells, that God rules his creatures according to right and law, as a Shepherd and a King, Προστησάμενος τὸν ὀρθὸν αὐτοῦ λόγον προτόγονον υἱὸν, ὃς τὴν ἐπιμέλειαν τῆς ἱερᾶς ταύτης ἀγέλης, οἷά τε μεγάλου βασιλέως ὕπαρχος, διαδέξεται. Καὶ γὰρ εἴρηται

πω

πυ Ἰδὺ ἐγὼ εἰμι ἀποστελῶ ἄγγελόν μυ, &c. *i. e*
Setting over them his right Word, his first begotten Son, who as his Substitute or Vice-gerent of him the great King, shall take upon him the care of this holy Flock. For it is somewhere said, behold I will send my Angel, &c. Exod. 23. 20.

That these prophecies were in great measure fulfilled in our *Jesus*. I say in great measure. For I cannot but hope that there are still many prophecies relating to the Kingdom of the *Messias* in this world, in great measure to be fulfilled. Now if these prophecies are already in great measure fulfilled, then is this *Jesus* the *Christ*. That they were in great measure fulfilled is very evident: For though *Jesus* himself lived and died in *Jewry*, yet did not his Doctrine stay there. There he lived indeed, but yet in *Galilee* of the *Gentiles*, not far off from the poor *Gentiles* whom he came to save also. He tells the *Jews* no less: *I*, saith he, *if I be lifted up from the earth, will draw all men unto me*, Joh. 12. 32. That is, after his death his Doctrine should greatly prevail upon the world, so that all men should come after him. And thus we II.

find after his death and Reſurrection, he gives his diſciples commiſſion to go and *teach all nations*, Mat. 28. 19. or, as it is in St. *Mark*, *go ye into all the world, and preach the Goſpel to every creature*, Mark 16. 15. And to that purpoſe they have the gift of tongues beſtowed on them, that ſo they might be able to teach all nations as their Lord had commanded them, *Act.* 2. Now we ſhall ſoon find the Goſpel preached to the Gentiles; we read of the *Ethyopian* Treaſurer, and *Cornelius* the Centurion baptized into the *Chriſtian faith*. But what ſhall I need ſpeak of them, when St. *Paul* is made a preacher to the *Gentiles*, who tells us of the fruit of his preaching alſo, *viz. the obedience of the Gentiles*, Rom. 15. 18. In ſo much that he is able to ſay that the Goſpel was *preached to every creature which is under Heaven*, Col. 1. 23. And his ſucceſs is ſo great, that the Idolatrous Gentiles turned *from Idols to ſerve the living and true God*, 1 Theſ. 1. 9. *Tertullian* tells us in his time, thoſe early days of Chriſtianity, how far Chriſtianity had prevailed. *Externi ſumus, & veſtra omnia implevimus, urbes, inſulas, caſtella, municipia, conciliabula, caſtra ipſa,*

Tertull. *Apolog. c.* 37.

ipſa, tribus, decurias, palatium, ſenatum, forum. Sola vobis relinquimus templa. Cui bello non idonei, non prompti fuiſſemus, etiam impares copiis, qui tam libenter trucidamur? Si non apud iſtam diſciplinam magis occidi liceret, quàm occidere. Nay the mouths of the Oracles are now ſtopped, which made ſo great a wonderment in the Gentile world. The head of the Serpent, that ſo long had deceived the nations, is now broken by the ſeed of the Woman: In a word, thoſe Cities and Provinces that lately were full of Idols, and Superſtition receive the Doctrine of *Jeſus*, and with it the worſhip of the onely true God. Nay, and 'tis not long before we have Chriſtian Kings alſo in the world: So that the Religion of *Jeſus* ſpreads it ſelf over the world, and rides triumphantly and in great conqueſt, like the rider of the white Horſe in the *Apocalypſe* that went forth conquering and to conquer: But I proceed to ſhew,

III. That this ſucceſs of the Religion of *Jeſus* is an unexceptionable proof that *Jeſus* is the *Chriſt*.

Not that I would be thought to make ſucceſs the meaſure of truth: or affirm that the moſt proſperous cauſe is always

always the beſt. For then the Religion of *Mahomet* would bid fair for the truth, and the greateſt outrages and rebellions would become innocent and good. Succeſs is no certain ſign of a good cauſe, and therefore not of the truth of a *Religion*, unleſs it be ſuch a ſucceſs as, all things conſidered, muſt onely be imputed to the force of truth, and a miraculous providence that makes it proſperous.

I ſhall ſhew then that the ſucceſs of the Goſpel was ſuch as does neceſſarily infer that *Jeſus* is the *Chriſt*; and that the Religion which he preached and planted in the world did come from God. where, as we go along, it will be eaſie for us to underſtand that *Mahumetiſm* can have no ſhare in this argument; now it will appear that *Jeſus* is the *Chriſt*, and alſo that the Goſpel which he and his diſciples preached comes from Heaven; in a word, that the Chriſtian Religion is not onely true, but the onely true Religion, if we do but well conſider its ſucceſs and progreſs in the world. Now this will appear,

1. If we conſider the firſt Authour, and firſt preachers of this Religion: and,

2. The Doctrine it ſelf: and,

3. The

3. The manner of its ſpreading in the World.

1. For the firſt Authour or teacher of this Doctrine it was *Jeſus* the Son of a Poor *Virgin*, and the reputed Son of a *Carpenter*. One would have thought him very unlikely to have done any great things. He was one that was born in a ſtable at *Bethlehem*, brought up in the obſcure Countrey of *Galilee*, ſet at nought by his Countrey-men, and after many ſufferings and calamities, condemned to a *Croſs*, and hanged among thieves and malefactors, where he gave up the Ghoſt after a ſhort and painfull life. He came into the world with no grandeur, he made no noiſe in it, and he left it by a death moſt ignominious and diſgracefull. And yet did his Doctrine ſpread, and his Religion prevailed againſt all oppoſitions, and threw down all ſuperſtitions and falſe Religions whatſoever. This could not have been if *Jeſus* had not been the *Chriſt*. I will make uſe of the words of one of the Ancient writers of the Church upon this occaſion. Τίς γὰρ πώποτε βασιλέων, &c. i.e. *What King* (ſays he) *was ever of ſo great power as to fill the ears and the tongues of all the* Euſeb. *Hiſtor. Eccles. lib.* 10. *c.* 4.

inhabitants of the earth? What King ever made laws ſo pious and ſober as could prevail upon the inhabitants of the whole earth from one end of the earth to the other? Who ever was able to void the barbarous and cruel cuſtoms of the Heathen by mercifull and gentle laws? Who ever met with ſo long and great an oppoſition, and had force enough not onely not to be extinct but to thrive and flouriſh under this oppreſſion? Who ever ſent about the world a people obſcure and ſcarcely heard of before? Who ever beſtowed on his Souldiers ſuch a ſpiritual armour that they gave proof to their enemies of minds hardy and ſtrong as the Adamant? What ever King ſhewed ſuch puiſſance and force after his death? Who ever erected ſuch Trophies over his enemies? Who ever filled all places, Countries and Cities, of the Greeks and Barbarians, with ſtately palaces and conſecrated Temples? And for his diſciples, the firſt preachers of the Goſpel; what were they? No Princes of an Ancient bloud, but obſcure fiſher-men. No ſelect Orators from *Rome* or *Athens*, but poor illiterate *Galileans*. No great Captains or Commanders, but men of great ſimplicity and peaceableneſs. They were men

men very unlikely to doe any great things, having no reputation for depth of wiſedom or any thing of power or worldly greatneſs. Such were the firſt planters of the Goſpel; And who would look for any great ſucceſs from ſo ſmall a beginning? Who would have believed that ſuch men as theſe had been big enough to have grapled with the *wiſedom* of the *Greeks*, the *power* of the *Romans*, the *malice* of their Countrey men the *Jews*, with the rudeneſs and hardineſs of all the Heathen world! A man might as well have believed that a few Shepherds might have driven *Hannibal* from the gates of *Rome*. Or that a few peaſants had been able to drive *Xerxes* with his great multitude out of *Greece*; or that a ſingle and an unarmed man could be able to put to flight the ſtouteſt Regiment or Legion of Souldiers; a man might as eaſily have believed that a few Children had been able to take the ſtrongeſt Garriſon; as that theſe men ſhould have been able to have ſtood up and prevailed againſt the Devil and all his complices; againſt all the policies, and powers, all the wit and malice of a wicked world; and ſo far to prevail too

with

with the preaching of a *Chriſt* Crucified, as to perſwade the world to forſake their worſhip of falſe Gods, whom their fathers had worſhipped, and to own a Crucified Saviour. Certainly they that could doe this, as we know they did, had an almighty power to their aſſiſtance. None but God could have done this, whoever does but rightly conſider and weigh it. It muſt be an infinite power that by ſuch weak means could bring ſuch great things to paſs.

2. For the Doctrine it ſelf, if we duly conſider it, we ſhall find it very unlikely to prevail upon the world. whether we conſider,

(1.) The *credenda* or matters of faith that it did contain which muſt needs ſeem very uncouth and ſtrange, if not very unreaſonable to the world: As that the world was made, and made of nothing, when *ex nihilo nil fit*, was a maxim in the Heathen Philoſophy. That there is but one God, when in the Heathen world there were thought to be many Gods and many Lords. That though there were but one God, yet there were three perſons, and theſe three were one. This muſt needs be a ſtrange Doctrine at *Rome* or *Athens*.

That

That they muſt believe *Jeſus* and the *Reſurrection* was ſo ſtrange a thing to the *Athenian* Philoſophers that they encountred St. *Paul*, and ſome called him *babler*, and others were ſo ignorant of what was meant by the Reſurrection that they took it for a God: *He ſeemeth*, ſay they, *to be a ſetter forth of ſtrange Gods, becauſe he preached unto them* τ̀ν Ἰησοῦν καὶ τὴν ἀνάστασιν, *Jeſus and the Reſurrection.* And they affirmed that he brought certain *ſtrange things* to their ears, *Act.* 17. 18, 20. He preached *Chriſt* Crucified, who was unto the *Jews* a Stumbling block, and to the Greeks fooliſhneſs, 1 *Cor.* 1. 23. They are taught to place their hopes in a Crucified Lord, and to own him as their onely Saviour and Redeemer, whom they had never ſeen or heard of before, whom none of their Philoſophers had ſpoken of. They muſt beleive the Reſurrection of the dead which they had not heard of before. And that there is no name under Heaven by which they can be ſaved but by the name of *Jeſus*: And this they did, which they could never have been perſwaded to have done, had not theſe things been from God, to whoſe miraculous

raculous providence this ſucceſs muſt be aſcribed. But then if we conſider,

(2.) The *agenda*, or precepts of the Goſpel; they were ſuch as were very unlikely to have obtained in the world, had not theſe things been from God: For what is it that the Goſpel teaches them? To deny all ungodlineſs and worldly luſts, to walk righteouſly and ſoberly and Godly in this preſent world. It forbids not onely the doing injuries but the revenging of them. It forbids not onely evil actions but an evil thought and intention of the heart. It does not onely forbid adultery but alſo a wanton glance: and is ſo far from allowing murther, that it moſt ſeverely forbids hatred and raſh anger. It not onely forbids perjuries, but requires of us that we ſhould not ſwear at all. It ties our hands, locks up our eyes, chains our thoughts, and reſtrains all the irregular deſires, and warmer propoſitions of fleſh and bloud. It will not allow the wiſeſt Philoſopher to make any oſtentation of his parts or learning: Nor the greateſt Captain or General to boaſt of his valour, but teaches them both to be very humble and very peaceable. It teaches us to under-

undervalue all the grandeur of the world, all its riches and honours, and pleaſures, and commands us rather to foregoe them all, with life it ſelf, than to deny the faith of *Jeſus*. It requires men to love God with all their heart, and their neighbour as themſelves. To forgive their enemies, to pray for their perſecutors, to do good to thoſe that do evil unto us. It forbids us to give blow for blow, or railing for railing. It commands us to give Alms to the Poor, and to give to every one that asketh, be he friend or enemy, good or bad, thankfull or ungratefull; and when we have, it commands us to make no boaſts or brags, but to expect a recompence onely from him that ſees in ſecret. It lays a great reſtraint upon our tongues, which it obliges us moſt ſeverely to keep in order: It will not allow us to ſpeak evil of our Brother, to call him fool or *Raka*. It forbids us to judge another man as we would eſcape a ſeverer Judgment our ſelves. It forbids us to be buſie-bodies, or to intermeddle in other mens matters. And is ſo far from allowing the tongue in lying or ſwearing, that it may not be ſuffered in an idle word, or an un-

becoming jeſt. It tells us we muſt be blameleſs and harmleſs, and then, if it be poſſible, and as much as lieth in us we muſt live peaceably with all men. Unto all this we may add that it will not allow any other Religion: The Heathen world muſt abandon their *Idols* if they receive the Goſpel of *Chriſt*. They muſt forſake that Idolatry under which their Fathers proſpered long, and they were brought up in: *Diana* of the *Epheſians* muſt be no longer adored, and all her Prieſts and Silverſmiths muſt be laid aſide. All Idols muſt be removed where *Chriſt* comes, and all the ancient ceremonies and ſolemnities with which they were worſhipped muſt for ever be diſuſed. That which was but now worſhipped, and had been ſo of old time, muſt be caſt to the moles and to the batts: But who ſhall perſwade and obtain this? None can do it without the help of that God who made Heaven and earth. For here is all the power, and malice and cunning of men and Devils to be encountred with. The Devil had gotten an old and long poſſeſſion, the Heathen world is ſtrong and mighty, cunning and prejudicate; of a vaſt extent

tent and a mighty force: Who ſhall perſwade the *Greeks* to leave off their Robberies and to live righteouſly? Or the warlike *Romans* to put up their ſwords and revenge no injuries? Who ſhall obtain of the world to throw away their Idols and receive a Crucified *Chriſt*? Who can ever hope that thoſe nations that grew to their greatneſs by bloud, and violence, ſhould ever learn the way of peace and deſtroy no more! Will they that boaſted in doing injuries be taught to bear them! Or they that were wont to kill without remorſe be afraid of being angry without a cauſe! Will they that were adulterers become afraid of an unchaſt thought or glance! Will the wiſe and conceited Orators become fools that they may be wiſe! who can expect that they that had as many Gods as territories and provinces ſhould be perſwaded to have but one! Or that thoſe men that were indulged their luſts by the example of their Gods, or the permiſſion of their laws, ſhould ever accept of a Religion that is ſo ſevere that it requires them all to be rooted out! Certainly this will be too great a work for a few *Galileans* to bring to paſs: They might

as ſoon hope to remove mountains and ſhake all the pillars of the earth, yet was this brought to paſs, and that by the fooliſhneſs of preaching alſo; the fierce warriour becomes tame, the perſecutor becomes a preacher, the nations that ſerved many Idols, now onely acknowledge the one true God, and whom he hath ſent *Jeſus Chriſt*. Now this could never have been done had not God almighty done it, nor would he ever have done it had not *Jeſus* been the *Chriſt*. But it will be the more ſtrange ſtill that this doctrine ſhould prevail if we do but duly conſider,

3. The *Præmia*, the rewards, or the promiſes of the Goſpel to thoſe that ſhould receive it and obey it. We ſhall find them ſuch as were very unlikely to prevail with a wicked and unbeleiving world. It promiſes them *no proſperity* in this *world*, nor yet *any ſenſual delights* in that which is to *come*, as the Religion of *Mahomet* does: And yet theſe were the things which the Heathen world moſt admired, who always lived by ſenſe and not by faith: It promiſes them no Kingdoms or Conſulſhips, no Victories or triumphs, no wealth

wealth or honours, nor yet the pleaſures of Wine or Women: in a word it is ſo far from offering to them theſe things, that it teaches them, aye, and obliges them alſo, to deſpiſe all theſe things, to undervalue them, to be dead to all theſe allurements, and to mortifie and root out of their Souls all thoſe irregular deſires which tranſport them after any of theſe things. The Goſpel promiſes *good things* indeed but they are *ſpiritual*, and ſo very unlike to obtain upon *Carnal* men: They are good things but they are *unſeen*, and ſo not likely to prevail upon thoſe that live by *ſenſe*: they are good indeed but yet they are *removed* and at a *diſtance*, and who could expect the world ſhould deny themſelves of their preſent enjoyments out of the hopes of theſe *ſpiritual* and *unſeen reverſions*? Who ſhall perſwade the rich to abandon their wealth for the hopes of the Kingdom of Heaven? Or who can prevail with the voluptuous to renounce their ſenſual pleaſures, out of the hopes of thoſe joyes that are at God's right hand? What Rhetorick ſhall perſwade the ambitious man to prefer a future glory before the honours he derives from his

Prince, or acquires by his valour! We find this a very hard matter now when theſe men profeſs the Goſpel, but how much harder muſt it needs be then, when the Goſpel was a ſtranger to the world, when it had ſcarcely any friends, and very many and great oppoſers? What is there offered in the Goſpel that could tempt an unbelieving world! Had it offered *riches*, there might well have been a crowd of *covetous* worldlings ready to embrace it. Had it offered *ſenſual pleaſures* it would have been *welcome* to the *whole herd* of *Epicures*: could it have ſecured its profeſſors of worldly honours, nothing ſhould have been more acceptable to all that were ambitious: But here is none of thoſe things to be had, but it tells us of things to come, and we muſt have faith to believe them, as well as patience to wait for them. Now then certainly this Religion, which offered no other rewards, could never have prevailed upon the world, as we know it did, had it not been from God, and had not *Jeſus*, whom we preach, been the *Chriſt*. But this will be the more unlikely ſtill, that the Goſpel ſhould prevail if we conſider,

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4. The *Pericula*, the dangers, and afflictions and many miſeries that the embracing the Goſpel would expoſe them to, that ſhould entertain it. This riſes higher, and makes the ſucceſs of the Goſpel more improbable than before. We ſaw before that it promiſes no worldly happineſs, but now we ſhall find that it expoſes its profeſſors to many miſeries and afflictions, and tells them ſad ſtories of diſgrace and contempt, bonds and impriſonment, and perhaps death it ſelf. It foretells that they which do live Godly ſhall ſuffer perſecution, and that we muſt through many tribulations enter into the Kingdom of Heaven: What I named laſt brought no temptation to draw the world to this profeſſion, but this, one would think, ſhould bring diſcouragement enough to affright them from it. Inſtead of promiſing eaſe and pleaſures it rather brings with it great afflictions and tribulations. *Jeſus* tells his Diſciples what they muſt expect. *The time cometh that whoſoever killeth you will think that he doeth God ſervice*, Joh. 16. 2. Here is little encouragement then for the world to receive the Goſpel which is like to bring them in-

to ſuch hazards and dangers. We have a Proverb among us, that *men will not make any haſte to that market where they are like to meet with nothing but blows.* A man would eaſily believe men would not be very forward to relinquiſh their proſperous Religion, and entertain an afflicted and a perſecuted Goſpel; to leave the *gainfull worſhip* of the great *Diana*, and to embrace a *profeſſion* that is *every where ſpoken againſt*; to forſake the image that fell down from *Jupiter*, and to worſhip *Jeſus* that was hanged on a Croſs. A man might (one would think) aſſoon perſwade an army to leave their direct and ſmoother way to their enemies, and to march through dangerous woods, and precipices, quick-ſands and lakes. Or as ſoon obtain of a great Tyrant that he ſhould deſtroy himſelf, as to perſwade the unbelieving world to venture all their pleaſures, wealth and honours, aye and their bloud too, in the profeſſion of that Goſpel that did not ſo much as promiſe them any recompence in the ſame kind. Yet we know this was done, the Religion of *Jeſus* was gladly embraced upon theſe terms. The rich were willing to become poor, to

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part with their poſſeſſions here for the hopes of a future glory: the honourable were glad to be laid low, and ſtript of all their properties for the ſake of *Jeſus*. Baniſhment or chains, priſons or death are very welcome for the Goſpel's ſake. No Wheels or Racks, no Rods or Axes, no bolts or chains, hunger or thirſt, fire or ſword ſhall be able to make them offer to an Idol or deny their Lord. Nay they were ſo reſolute that they wearied their perſecutors by their patience and conſtancy; they could not find out torments exquiſite and great enough for them: They were not daunted at the cruelties of *Nero* or *Domitian*, or any of the following *Roman* Emperours. Nor were they onely the great preachers of the Goſpel that were thus reſolute and hardy, but alſo the Laity, aye Women and Children, thoſe of the weaker ſex and more tender years. Nor was the Religion impaired or weakned by theſe heavy burthens, but it grows and proſpers greatly. This *bloud of Martyrs proves a fruitfull ſeed*; and very ſtrangely fructifies and brings forth Children unto God. Even ſo much did it proſper that though it had been perſecuted under

der *Nero* and *Domitian*, yet in the days of *Trajan* (thoſe very early days of the Goſpel) the Chriſtians were ſo numerous that *Pliny* one of his Governours over a certain province of his was forced to ſend to *Trajan* to know what he ſhould do with them, and that *propter periclitantium numerum*, becauſe of the multitude of thoſe that were in danger: And he adds, *Multi enim omnis ætatis, omnis ordinis, utriuſq; ſexus, etiam vocantur in periculum & vocabuntur.* That is, *There were great numbers of them, of every age, and many of all ranks and qualities, aye and of both ſexes alſo, that durſt profeſs themſelves Chriſtians.* So ſtrangely did the Goſpel thrive, notwithſtanding the cruelties that were inflicted upon the Profeſſors of it: And we are alſo told that afterwards, in the days of *Diocleſian*, when in the ſpace of thirty days no leſs than ſeventeen thouſand Chriſtians were ſlain, beſides thoſe that were condemned to Metalls and Quarries, that yet then under that moſt cruel perſecution the Chriſtians rather increaſed than diminiſhed: Now this would never have been had not *Jeſus* been the *Chriſt*, and had not God, who had promiſed him the *Heathen*

Plin. *Epiſt. l.* 10. *Ep.* 97.

then for an inheritance, by his overruling hand, maugre all oppoſitions that were made, brought it to paſs.

But from the Doctrine it ſelf let us proceed now,

3. To the manner of it's ſpreading and propagation, and we ſhall find that alſo very unlikely to have prevailed had it not been from God, and had not *Jeſus* been the *Chriſt*. Nay, do I ſay unlikely; I may truly ſay it had been utterly impoſſible it ſhould have got that ground it did, had it not been from God, and had not that God who made the world given it his Bleſſing. Let us then well weigh theſe following ſeverals:

1. That the Goſpel was not propagated in the world by humane Eloquence, or excellence of Speech. The firſt Preachers of it were men of great plainneſs and ſimplicity, bred up not in the Schools of the Learned, not in wiſedom of the world, not in any of the famous Accademies, or under the teachings of the wiſe Philoſophers, but they were illiterate *Galileans*, they were men of mean trades and occupations, men that had not been uſed to ſpeak in Senates and audiences of Princes

ces: men not uſed to defend cauſes, not brought up in the cunning of Advocates and Proctors, and mercenary pleaders. Such men might have been thought to have done much by the ſtrength of their parts, and the quickneſs of their wit, and might have been judged ſufficient to have made a weak cauſe defenſible: They had none of the advantages of dignified perſons, which might commend them to Princes and great States: ſo that they being poor and obſcure, their wiſedom was like to be the leſs regarded, it being a moſt certain truth, that *the poor man's wiſedom is deſpiſed*: Upon theſe diſadvantages did the firſt Preachers of the Goſpel ſet forth into a cunning, and wicked, and potent world. Indeed it is true St. *Paul* was a man of Learning, bred up at the feet of *Gamaliel*, and ſo doubtleſs well verſed in the learning of the *Jews*, and very fit to deal with them: But then he was made the Doctour of the *Gentiles*: And we hear what he tells his *Corinthians*: *I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified. And my Speech, and my Preaching was not with enticing words of*

of man's wiſedom. 1 Cor. 2. 2, 4. He was a man much hated by the *Jews*, and like to doe no great matters among the *Romans*, one would think, whoſe Priſoner he was when he came to *Rome*. He was a man indeed of learning, but of no authority; a man of underſtanding, but yet of mean preſence, and contemptible ſpeech: 2 *Cor.* 10. 5. 10. So that the progreſs of the Goſpel may not be aſcribed to any great eloquence, or Rhetorick, any skill or artifice of men, but onely to the power of God: 1 *Cor.* 2. 5. For by the *fooliſhneſs of* Preaching God taught the world *wiſedom*, by *weak* things he overturned the *ſtrong*, and by things which *are not*, he overcame things *that are*. He that did deſtroy the walls of *Jericho* at the noiſe of a ſhout, and overcome the *Canaanites* by the hands of a Woman, and diſcomfited the *Midianites* great Army with Trumpets, and the breaking of Pitchers, and killed the great *Goliah* with a Stripling and his ſling, it was he and he alone that enabled the firſt Preachers of the Goſpel, and gave that ſucceſs to very weak, and very unlikely means. This He did and none but He could doe, and there-

and therefore this is a ſufficient proof that the Goſpel comes from God, and that that *Jeſus* whom we Preach, is the very *Chriſt*.

2. Nor yet was the Goſpel propagated by force of Arms, as the Religion of *Mahomet* hath been, which has made its way in the world by the dint of Sword. But Chriſtianity was not thus planted; it denounced no War to thoſe that refuſed it, it gave out no menaces to that purpoſe: This it neither *did*, nor *would*, nor *could* it do. The Senate of *Rome* ſhall not need fear the *Galileans* Sword; *Jeſus* ſent abroad no fighting men; there is no Horſe prepared for this battel, no Spears or Bows: Theſe are the Servants of the Prince of peace, who are ſo far from War, that they come to require the nations to learn War no more, and to beat their Swords into Plough-ſhares, and their Spears into Pruning hooks. The Goſpel had no potent Princes or States that favoured it, that ſtood up for its defence and maintenance, there were none of theſe powers that took upon them the Title of *Defenders of the Faith.* Nay, and they were ſo far from doing it, that they

they were its avowed enemies, and drew their Sword againſt it. So that the firſt Preachers came naked and unarmed into a furious, and potent, and idolatrous world, Preaching the Goſpel of peace, and the ſevere Religion of a crucified *Jeſus*. The armour they had was Spiritual, and an Armour of light, an armour which the victorious *Romans* had neither uſed, nor yet feared. They were *girt* about with *truth*, that was all their *military girdle*: They put on the *breaſt-plate* of *righteouſneſs*, the *ſhield* of *faith*, and the *helmet of ſalvation*, and the *ſword* of the *ſpirit*, which is, the *word of God*; and had their *feet ſhod with the preparation of the Goſpel of peace*: Eph. 6. Theſe were the armour of the firſt Preachers of the Goſpel; and who could expect that they ſhould with theſe, overcome mighty Kingdoms and Provinces. And yet with theſe preparations did they ſucceed and overcome the greateſt nations, and brought them into the obedience of the Goſpel: Let us hear what the Apoſtle ſays to this purpoſe: *We do not War* (ſays he) *after the fleſh* (*for the weapons of our warfare are not carnal, but*

but mighty through God, to the pulling down of ſtrong holds) caſting down Imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt: 2 Cor. 10. 3, 4, 5. This is evident then, that they did not force the Goſpel upon the world; they did not convey it by the Sword, or Battel-bow; they neither did, nor could do this: and yet for all this it ſucceeded and conquered, aye, and triumph't alſo over all the power, the policy, the ſtrategems of the Devil and all his inſtruments. And got that ground without blows and force, which it had never gotten with it. To what then muſt this victory be imputed? Not to the Pike and Sword, but to the energy and force of Truth, and to the mighty bleſſing and miraculous providence of God. It was God that brought this to paſs, which men could never have done: And this is a ſufficient Evidence that this Religion comes from God: Had it been a lye it could never have had that ſucceſs by theſe unlikely means: Had it been from the Devil, or the World, ſure it would have made

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uſe of the inſtruments and ſtrategems of War, to have made room for it in the world. But that which is from God needs none of theſe aſſiſtances, and helps. And this doubtleſs is a very good argument of the truth of the Chriſtian Religion, that it did not make its way by the power of the Sword, nor was it preſerved that way. The Religion of *Mahomet* indeed ſpread far, but it was by the help of theſe carnal weapons. To the inſtruments of War, and the diſſenſions and back-ſlidings of Chriſtians, under God's permiſſion, it ows much if not moſt of its ſucceſs. Nay, what was it elſe that did uphold Idolatry, but the inſtruments of War and ſlaughter? Falſe Religions are forced to uſe this force and violence, which the truth which comes from God, and hath his bleſſing, does not need. The pure and undefiled, and primitive doctrine of the Goſpel did not uſe, nor yet need theſe aids. Indeed the *Apoſtatized* Church of *Rome*, which hath falſely called her ſelf the Catholick Church, ſince ſhe left the true Faith of the Goſpel, hath betaken her ſelf to theſe carnal weapons. And 'tis eaſie to know the cauſe of it

alſo: For when ſhe wanted the evidence of truth, ſhe then was fain to run to the power of the Sword. By this Sword ſhe cut aſunder thoſe knots ſhe was not able to untie: And whom ſhe could not confute, ſhe would condemn to the fire and fagot. The Secular Power muſt be called in, to uphold her grandeur and power. St. *Peter*'s Keys are not ſufficient, unleſs ſhe unſheath his Sword: ſhe is now bolſtered up by the powers of this world, and when ſhe wants aid from the ſword of the Spirit, ſhe will derive it from the Sword of Princes. Her proceedings ſhall need to be no objection againſt what I have ſaid. Who though ſhe call herſelf the Catholick Church, is very far from deſerving that name, and hath rather ſhewed herſelf by theſe her actions the *Synagogue* of *Satan* than the *Church* of *Chriſt*: ſhe hath declared her cauſe to be bad, which could not be maintained and upheld without the aſſiſtance of Secular force. The firſt planters of the Goſpel uſed none of theſe weapons. We read of none they burned for Hereticks, no Common-wealths interdicted for hindring their worldly greatneſs, no Navies or

Armies

Armies raiſed againſt thoſe that would not acknowledge them as their Superiours. Theſe have been the pitifull arts of that *unclean Church* of *Rome*; which is an argument that however ſhe vainly boaſts her ſelf *Catholick*, yet ſhe does not ſhew her ſelf in theſe things at all *Chriſtian*. For the Church of *Chriſt* never got its growth by theſe carnal weapons.

3. It was propagated by ſufferings, by patient enduring of tribulations: Prayers and Tears were the onely weapons of the Primitive, and undefiled Church of *Chriſt*. The Bloud of *Martyrs* was that fruitfull ſeed that did ſo ſtrangely increaſe and multiply: Which is an argument that *Jeſus* was the *Chriſt*, and this Religion came from God: Had it been otherwiſe, it had not been poſſible, but thoſe firſt perſecutions had quite rooted it out of the world. Had it not been of God, it muſt needs have ſo fallen out. We ſee in the greateſt Rebellions how ſoon they are ſtopped, when the chief Heads and Leaders are taken and puniſhed. This puts an end to any Inſurrection or Confederacy: And ſo would it have done by Chriſtianity alſo, had it not been

from Heaven, and been accompanied with truth and righteouſneſs. So that fire and ſword cannot vanquiſh it, priſons and chains, and death it ſelf cannot ſtop its courſe: It muſt needs be a good cauſe that bears up againſt all the malice, the menaces, the puniſhments, that a wicked world could deviſe or inflict. Aye, and that perſons of all ſorts and degrees ſhould ſeal this Doctrine with their Bloud too: young as well as old, rich as well as poor, people as well as their Teachers, women as well as men, thoſe that were remote and far diſtant from one another. *Nemo gratis malus.* It cannot be imagined that ſo many perſons of all ſorts, and ſo remote from one another, ſhould conſpire and conſent together to bear witneſs to a lye: That they ſhould venture their lives, and all that which the world calls good, upon an untruth! Certainly no man can be ſo fond as to believe this: This Martyrdom of Chriſtians, and the growth of Chriſtianity under it, is a good proof that *Jeſus* is the *Chriſt*, and that the Religion of *Jeſus* came from God. For certainly had it not been from God, it could never have

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born up from ſo ſmall a beginning againſt ſo mighty an oppoſition: And therefore it was a wiſe ſpeech of *Gamaliel* to the men of *Iſrael* who were ſo forward to perſecute the firſt preachers of the Goſpel, *I ſay unto you*, ſays he, *refrain from theſe men, and let them alone: for if this counſel or this work be of men it will come to nought. But if it be of God ye cannot overthrow it; leſt happily ye be found to fight againſt God*: Act. 5. 38, 39. And this he well perſwades from the deſtruction of *Theudas* and his Complices, and alſo of *Judas* the *Galilean* and thoſe that obeyed him. To which may alſo well be added this, that whoever ſince hath pretended himſelf to be the *Meſſias*, or his forerunner, hath been ſo far from perſwading it, that he hath indeed come to nought, and miſerably cheated and abuſed his credulous followers. Thus we know, that about two and fifty years after the deſtruction of the *Jewiſh* Temple by the *Romans*, there did ariſe a certain man that pretended himſelf to be the *Meſſias*, and was called בר כוכב the Son of a Star (alluding 'tis like to the prophecy, *Num.* 24. 17.) but this man was deſtroyed by

Buxtorf. *Lexicon. Rabbinic.* in כוב.

by *Adrianus* with many thouſands of the *Jews* beſides: So that now the *Jews* are not aſhamed to call him בר כוזב or the Son of a Lye. *Maimon* tells us of another who deceived the poor *Jews*, under a pretence that he was the forerunner of the *Meſſias*, who having boaſted vainly that he ſhould riſe again after his death, in token that he came from God, was beheaded by a certain *Arabian* King, and ſo periſhed, and left the *Jews* that gave him credit in great calamity and diſtreſs.

Maimon. *Epiſtol. ad* Judæos Maſſilienſes.

It were a very eaſie thing to give in an account of the cheats and impoſtors who have ariſen in the ſeveral ages of the world, under a pretence of being the *Meſſias*, or his forerunner; by whom the *Jews* have been miſerably impoſed upon and deluded from time to time. This is reported not onely by the Chriſtian writers but by the *Jewiſh* alſo. The *Jews* have often been fruſtrated in their expectations, and the cheat hath quickly been diſcovered. And they have for many Generations expected their *Meſſias* in vain. There hath appeared no man under pretence of the *Meſſias* or his forerunner but he hath ſoon come to nought. And no

Euſeb. *Eccl. Hiſt. l.* 4. *c.* 6. Hieron. *Catal. Scrip. Eccl. in* Agrippa. Origen. *contra* Celſ. *p.* 44. Vorſtii *obſervat. ad* Gantz. *p.* 292. Juchaſin. *fol.* 38. Zemah David. *p.* 150.

won-

wonder, for a lye, though it may prevail for a while, will not obtain long. The heat of perſecution will fetch off its paint and falſe colours. 'Tis truth alone that can endure a Trial. *Facilè res in ſuam naturam recidunt ubi veritas non ſubeſt.* A lye may for a little while out-face the truth, and prevail upon the eaſie and credulous part of mankind, eſpecially where it meets with no ſevere and potent oppoſition. but when once the Authours of a forgery are diſcovered, when they are brought to puniſhment who contrived the cheat, and were the abettors of it, then it falls to the ground, and ſpreads no farther. It hath not power enough to ſtand up againſt ſo great a violence. But Chriſtianity prevailed in ſpight of all the malice and force and combined endeavours of the Devil and all his inſtruments to root it out.

CHAP. X.

The CONTENTS.

What was predicted of the Meſſias *was fulfilled in our* Jeſus. *This appeared in the birth of* Jeſus, *in his* Office, *and* Character, *in his* Works, *in his* Sufferings *and* Reſurrection, *and the* ſpreading *of his* doctrine. *The adoreable providence of God in bringing Events to paſs. This ſhewed in very many particulars. This is a farther proof that* Jeſus *is the* Chriſt.

IF what hath been ſaid before be duly conſidered, we ſhall upon ſufficient evidence conclude that our *Jeſus* is the *Chriſt*, and that the *Chriſtian Religion* came from God. Not that I have ſaid all, which might have been ſaid, in ſo weighty an argument; but that which hath before been inſiſted upon is ſufficient to convince a lover of truth.

That there was a *Meſſias* promiſed, and deſcribed in the old Teſtament is not conteſted between the *Chriſtians* and the *Jews*; nor do the *Jews* deny that

that *Jeſus* lived, and that he ſuffered by the hands of their forefathers as we ſay he did. We believe the writings of the old Teſtament which the *Jews* themſelves acknowledge to be Divine. Neither they nor any man living hath any juſt cauſe to call in queſtion the authority of the books of the New Teſtament, which give us an account of the birth and life; of the miracles, and doctrine; of the death and Reſurrection; of the Aſcenſion, and interceſſion of *Jeſus*. Here's nothing reported in theſe books in it ſelf incredible; nothing that is light and trifling; nothing unbecoming God; nothing againſt good manners; but we have the ſame reaſons to believe the truth of theſe things which we have for any other Hiſtory which we do believe without doubting: The ſame we have and much more. Allowing then but the truth of the matter of fact, which we have no ſhadow of reaſon to call in queſtion, it will abundantly appear from what hath been ſaid that *Jeſus* is the *Chriſt*.

For there was not a word that fell to the ground, which was predicted of the *Meſſias*, but it was fulfilled in our

Jeſus

Jeſus: There was nothing ſo minute or ſmall but it was accompliſhed and fulfilled.

Let us to this purpoſe recollect thoſe particulars mentioned before, and conſider their exact accompliſhment in our *Jeſus*.

I will begin with his *birth*. We find that the firſt promiſe which was made of the *Meſſias* was under the Character of the ſeed of the *Woman*, (Gen. 3. 15.) And this Woman was to be a *Virgin* alſo according to a prediction afterwards, (*Iſa.* 7.) This was fulfilled in our *Jeſus*, who was *made of a Woman*, (Gal. 4. 4.) And *born of a Virgin*. (Mat. 1. 18, and v. 22, 23.) For the *lineage* and kindred of the *Meſſias* that is alſo predicted, *viz.* That he ſhould be of the *Tribe* of *Judah*, of the *Family* of *Jeſſe*, and the houſe of *David* (Micah. 5. 2. Gen. 49. 10. Iſa. 11. 10. Jer. 23. 5.) This was alſo fulfilled in our *Jeſus*, (Luk. 1. 27, 69. Mat. 1. 1.) The *place* where the *Meſſias* was to be born was *Bethlehem*; and this was fulfilled in our *Jeſus*, (Micah. 5. 2. with Mat. 2. 5, 6.) Again, *Jeſus* was born at that time when the *Meſſias* was to be born according to the predictions of the

the old Teſtament. *Gen.* 49. 10. *Dan.* 9. *Hag.* 2. *Mal.* 3.

If the *Meſſias* were to be a *Prophet*, and like unto *Moſes*, ſo was *Jeſus* alſo, (*Deut.* 18. 18. *Joh.* 6. 14.) If he were to live in *Galilee*, ſo did *Jeſus*. (Iſa. 9. 1, 2, 3. Mat. 2. 22, 23. with ch. 4. 14.) If the *Meſſias* be deſcribed as *peaceable*, as *righteous*, as *lowly*, all this agrees to our *Jeſus* alſo, (*Iſa.* 9. 6. 11. 5. *Zech.* 9. 9. with *Mat.* 11. 29. and ch. 12. 18.) If the *Meſſias* were to appear in the *ſecond Temple*, ſo did *Jeſus*. (Hag. 2. 7, 9. with Joh. 18. 20.)

The very works, which the *Meſſias* was to doe, *Jeſus* did, (*Iſa.* 35. 5, 6. with *Mat.* 11. 4, 5.) And they were ſuch works as none could do without the aſſiſtance of God himſelf.

If the *Meſſias* were to ſuffer, ſo did *Jeſus*: He dyed after the ſame manner, and at the ſame time, and in the ſame place, and under the ſame circumſtances which were predicted of old concerning the *Meſſias*. The very Perſon which betrayed him, the price for which he was ſold, the company that ſuffered with him, the uſage he was to receive in his laſt minutes, theſe things were foretold of the *Meſſias* and accom-

accompliſhed in our *Jeſus*. The very parting of his Garments, the Scoffs of the multitude, his behaviour and his laſt words, the exempting his bones from being broken, theſe things were predicted, and prefigured of old, and all fulfilled in *Jeſus*; and ſo was his honourable burial and interment as I have ſhewed before at large in the ſeventh Chapter of this diſcourſe.

If the *Meſſias* was to riſe from the dead, ſo did *Jeſus*. He roſe again the third day as he himſelf had foretold, and as had been predicted of the *Meſſias*: Of the truth of the matter of fact we have the utmoſt evidence. After this he went up into Heaven, and ſent thence the miraculous gift of the Holy Ghoſt, and his Religion was preached to every creature.

And as it was univerſally preached ſo it ſpread univerſally alſo, and that it did ſo is an argument that it came from God. From a *ſmall* and *unlikely* beginning it came to a very *great encreaſe*. It proſpered under afflictions and the ſevereſt perſecutions. It put to flight the Devil and his Kingdom, that made head againſt it with Sword and Buckler, without ſtriking a ſtroke. It prevai-

vailed upon *warlike* Nations without the *inſtruments* of *War*. It triumphed over the *wiſe* without any worldly *eloquence*. It vanquiſhed the *ſtrong holds* of the *Devil* by inſtruments that were very *weak* and *inconſiderable*. It advanced by prayers and tears, by patience under ſufferings, by meekneſs and gentleneſs. Thus it conquered and grew big in ſpight of all the power, the malice and cunning of the Devil and all his inſtruments: No fire could conſume it, no enemies Sword could deſtroy it, no proſcriptions could baniſh it out of the world. It was too ſtrong for the powerfull Tyrant, it feared neither his Rod or Axes; nay, it deſpiſed his greateſt torments, and moſt ſtudied cruelties.

It is farther to be conſidered, that as all which was predicted of the *Meſſias* was (as hath been ſhewn) fulfilled in our *Jeſus*, ſo theſe accompliſhments came to paſs by a moſt ſtupendious and adorable providence of God; in ſuch a way and ſuch a manner, through ſo many unlikelyhoods and ſeeming contingences as ſpeaks a miraculous and over-ruling Providence of God. Here's nothing of the wiſedom and craft of men

men, nothing of their power and co-operation to be acknowledged: *The Stone which the Builders rejected, the ſame became the head-ſtone of the Corner:* And from thence we may very juſtly infer that this *was the Lord's doing*: And if we attend to it with due application of mind, it will be *wonderfull in our eyes.* This conſideration muſt needs ſtrike every pious and devout Soul with a profound ſenſe of the unſpeakable wiſedom, as well as goodneſs of God, in contriving our Salvation by ways that men could never have deviſed, and in making good and accompliſhing what he had promiſed and foretold by ways and means to humane wiſedom, very unlikely, and very diſproportionate. I ſhall look back upon what I have ſaid concerning the completing the predictions in our *Jeſus*, and ſhew the wonderfull providence of God in bringing Events to paſs.

Chriſt was to be born at *Bethlehem*, and ſo it muſt be: God had foretold it, the *Jews* expected it, and the *Chief Prieſts* and *Scribes*, when they were conſulted by *Herod* where he was to be born, tell him the ſame [*Mat.* 2. 4,5.]

It

It was very unlikely that *Jeſus* ſhould have been born there, for he was conceived at *Nazareth*, there his Mother lived when ſhe was great with Child, at a great diſtance from *Bethlehem*, but removes to *Bethlehem* in her own Tribe upon an occaſion of a decree of *Auguſtus Cæſar* (Luk. 2. &c.) Who therein though unwittingly was an occaſion of fulfilling a Divine Prophecy.

Again the *Meſſias* was promiſed under the Character of the *ſeed of the Woman*, that expreſſion does not exclude the Womans relation to a man, but will admit the Woman to be eſpouſed and betrothed. It was afterwards predicted that he ſhould be born of a *Virgin*: It was not likely indeed that this ſhould be verified in *Jeſus*. For beſides that what was foretold was againſt the courſe of nature (*viz.* that a *Virgin* ſhould conceive and bring forth a Son) ſo it was very probable that ſhe that was eſpouſed to a man (and in the ſenſe of the law his wife) would not continue a *Virgin*. But God had foretold this, and he will make his word good: And *Jeſus* was born of the Bleſſed *Virgin* even after ſhe was eſpouſed unto *Joſeph*. She continued a *Virgin* though

though ſhe were *betrothed*, and ſo far had upon her the obligation of a *wife*. Thus at once was *Jeſus* the ſeed of a *Woman* (as that word implies her betrothed to a man) and the Son of a *Virgin* alſo. This was a moſt ſurpriſing thing to the Bleſſed *Virgin* her ſelf: She ſaid unto the *Angel*, who told her what ſhould come to paſs, *How ſhall this be?* (Luk. 1. 34.) I ſhall add to this head the words of a very excellent Perſon, which he ſpake upon this occaſion. *I am fully perſwaded* (ſays he) *that if either* Jew *or* Atheiſt *would but ſearch the Scriptures with hearts as devoid of prejudice, and minds as free from other thoughts and cares, as moſt men bring to famous plays or comedies: This contemplation would enforce the one to acknowledge, that the prophecies in old time came not by the will of man: The other, that* Jeſus *the Son of* Mary *was he of whom* Moſes *and all the Prophets ſpake.*

Chriſt was to be born of the Tribe of *Judah*, and of the houſe and family of *David*: And to that purpoſe that Tribe and that family muſt not onely continue, but continue ſo diſtinct that it might be known who belonged to the

one

one and the other. It is not a common thing that any family and kindred continues ſo many hundred years: And indeed it was not likely that they ſhould have continued and continued diſtinct and ſeparate conſidering the great changes that paſſed upon and threatened them either with utter ruine or confuſion. They were in great danger of one and the other in the days of *Ahaz*, and in the captivity of *Babylon*: And in after times the houſe of *David* lay neglected for many years; but ſo it was they are not quite deſtroyed till this Son of *David* is born: The birth of *Jeſus* makes good what God had promiſed of old time. And the Divine Authour of the Epiſtle to the *Hebrews* does near the time when *Jeſus* lived, and to the *Jews* themſelves, who had the opportunity of knowing the truth in this matter, affirm that it was *Evident that our Lord ſprang out of Judah*, (Heb. 7. 14.) And *Jeſus* was known to be, and commonly owned to be, the *Son* of *David*, Mat. 1. 1. What God had promiſed of old he (and he was onely able to doe it) in due time made good.

The *Meſſias* was to be born before

the deſtruction of the ſecond Temple, and while the *Jews* were a diſtinct people and Polity: He was to add Glory to the latter houſe, and to appear before the *Jews* were quite ſcattered abroad. This was foretold of the *Meſſias*, (Gen. 49. 10. Hag. 2. Mal. 3.) The *Jews* before *Jeſus* was born were in great meaſure in the hands of the *Romans*, and *Herod*, of an *Idumæan* extraction, had for ſome time lorded it over them; but then he is born while the *Jews* continue a diſtinct people, live by their own laws, and in their own land; and goes into that Temple which, according to the foregoing Prophecies, he was to enter into, and render glorious by his preſence and converſation. The great deliverer comes at his appointed time, *viz.* at the declenſion of the *Jewiſh* Polity, and before the expiration of the times predicted of old. And though the *Jewiſh* affairs were very low, and their polity near to an end, yet is *Jeſus* born before their final deſtruction which was at hand. For the Counſel of God that ſhall ſtand.

It was not very likely that he who was *born* at *Bethlehem*, beyond the intention

tention of his Mother, and reputed Father, ſhould thence go into *Egypt*, and at his return go into *Galilee* and live there: but both the one and the other were predicted of the *Meſſias*, and, how unlikely ſoever they were to come to paſs, they were fulfilled in our *Jeſus*. He was carried into *Egypt* upon occaſion of the cruelty of *Herod*, and, at his return thence, into *Galilee*; upon occaſion of *Archelaus* his reign in *Judæa*, and the warning which *Joſeph* received from God in a dream, [*Hoſea.* 11. 1. with *Mat.* 2. 15. *Iſa.* 9. 1, 2, 3. with *Mat.* 2. 22.]

Who would have expected a *Prophet* then in *Iſrael* where prophecy had ceaſed ever ſince the days of *Zechary* and *Malachy*, and there was now no ſuch kind of men known among the *Jews*? Or that this great Prophet who was born in *Judæa*, and near the great City of *Jeruſalem* ſhould live in the remote and obſcure Countrey of *Galilee*? That he ſhould live in a Countrey from whence there was hardly ever known any Prophet to proceed, and where he was like to continue with little notice, regard or obſervation? And that he that lived in ſo obſcure a

Countrey ſhould do ſo great and ſtupendious works, to the wonder and aſtoniſhment of thoſe that ſaw them? That ſuch an illuſtrious perſon ſhould proceed from ſo obſcure a Countrey? (*Joh.* 7. 41.)

If we go on to conſider the death of *Jeſus* we ſhall find all things agree to the predictions of old, and came to paſs in ſuch a manner as ſpeaks a miraculous providence of God. That he who was born ſhould die, hath nothing of wonder in it. But it is very ſtrange that he ſhould deliver him to death, who at the ſame time pronounced him innocent. That he ſhould dye upon a Croſs, whom the people were ſo forward to have *ſtoned!* That he ſhould be *Crucified* who (if he had been guilty) ſhould by the law of the Countrey have been *ſtoned!* That he who had ſo many *enemies* ſhould yet be betrayed by one of his own *diſciples!* That he who had the *bag*, and had all therefore that *Jeſus* had, ſhould betray him for ſo vile a price as *thirty peices* of *Silver!* That the money for which he was ſold, this *price* of *blood*, ſhould be employed in a work of *mercy*, to buy a *field* to bury *Strangers* in! That he ſhould

ſhould drink *Vinegar* on the Croſs inſtead of a *Narcotick* potion of *Myrrh-wine*, contrary to the conſtant cuſtome and uſage of the Countrey where he ſuffered! That the Souldiers ſhould caſt *lots* for his *Coat*, contrary to their conſtant cuſtome, when they had *parted* his *Garments*, and did ſo by them who were Crucified with him! That he ſhould dye among *thieves* and *malefactors* who ſpent his time in *doing good!* That he who lived ſo *uſefully* ſhould be ſcoffed and *taunted* at when he hung upon the *Croſs*; and that the multitude who are wont to pity the *dying Criminal*, ſhould put off all humanity and in a *ſet form of words* deride him in his greateſt miſery! That *Jeſus* ſhould hold his *peace*, who ſuffered wrongfully, when his enemies were *impatient* and *clamorous*, and the whole creation *groaned*, and was *diſordered!* That when it was the cuſtome to *break* the *bones* of the *Crucified*, and 'twas practized at that time upon them who ſuffered with *Jeſus*, and they who were concerned, came with an intention to break his alſo, that yet a *bone* of *him* ſhould *not be broken!* That he who was *Crucified* (which was a *Ro-*

Caſaubon *Exercitation. p.* 464. *edit.* Francf. 1615.

man puniſhment, and none of the *Jewiſh* capital ones) ſhould be *buried* alſo contrary to the practice of the *Romans*, who did not bury thoſe who dyed upon a Croſs! That he who *dyed* among malefactors ſhould not be buried with them alſo! That he who dyed ſo *ignominious* a death ſhould have an *honourable burial!* That perſons of the *higheſt rank* and Character ſhould agree together in his honourable interment! Theſe things are ſo ſtrange and ſo ſurprizing, ſo much beyond what any Hiſtory beſides does afford us, that if we believe but the matter of fact (which we have all the reaſon in the world to believe) we cannot but find great cauſe to adore the all-wiſe God who accompliſhed in *Jeſus* whatever was foretold of the *Meſſias*.

If we now proceed to the conſideration of the Reſurrection of *Jeſus* we muſt be forced to acknowledge the overruling hand of God. That he who dyed roſe from the dead was an argument beyond exception of a Divine power, man could contribute nothing toward ſo ſtupendious a work. Nay, there was all done, that could be done by men, both to hinder his Reſurrection

tion (which *Jeſus* had foretold) and to hinder the ſpreading of it, and the belief thereof in the world. His enemies were prepared to do all they could, and they did it; by making his *Sepulchre ſure*, by *ſealing the ſtone*, and by *ſetting a watch*, Mat. 27. 66. This they did to prevent the Reſurrection of *Jeſus*. But all this would not do. They who had power to put *Jeſus* to death have no power to hinder his Reſurrection. When this ſucceeded not, the next courſe they had to take was to hinder the *belief* of the Reſurrection of *Jeſus*. Though they could not hinder him from riſing again yet they apply themſelves vigorouſly to *ſtifle* the *truth*: This was their next care. To this purpoſe they *give large money to the Souldiers* that they might give out that *his Diſciples came and ſtole him away by night*, Mat. 28. 13. But they labour in vain; *Jeſus* was riſen, there were ſo many witneſſes of this truth that there is no ſtifling of it.

And after all this *Jeſus* having ſufficiently convinced that Generation of the truth of his Reſurrection aſcends up into Heaven, and his Holy Religion is preached in the world. It prevailed

in ſpight of all the oppoſition it met withall. It was embraced by men who were curious and inquiſitive: It approved it ſelf to the conſciences of all the lovers of truth. And though it were oppoſed by power, and craft, and the combined force and malice of *Jew* and *Gentile* it prevailed againſt all by *patience* and *meekneſs*, and the Divine bleſſing which did attend it: Theſe things duly conſidered do abundantly prove that *Jeſus* is the *Chriſt*, the Son of the living God.

Who would not (ſays an excellent Perſon) *acknowledge the Divinity of this Perſon, and the excellency of this inſtitution, that ſhould ſee infants to weary the hands of hangmen for the Teſtimony of* Jeſus? *And wiſe men preach this Doctrine for no other viſible reward, but ſhame and death, poverty and baniſhment? And Hangmen converted by the bloud of Martyrs ſpringing upon their faces which their impious hands and cords have ſtrained through their fleſh? Who would not have confeſſed the honour of* Jeſus *when he ſhould ſee miracles done at the Tombs of Martyrs, and Devils tremble at the mention of the name of* Jeſus? *And the World running to the honour of*

of the Poor Nazaren, *and Kings and Queens kissing the feet of the Poor servants of* Jesus? *could a Jew Fisher-man and a Publican effect all this for the Son of a poor Maiden of Judæa? Can we suppose all the world, or so great a part of mankind, can consent by chance, or suffer such changes for nothing? Or for any thing less than this? The Son of the poor Maiden was the Son of God, and the Fishermen spake by a Divine spirit, and they catched the World with holiness and miracles, with wisedom and power bigger than the strength of all the Roman Legions.*

In a word, the things foretold of the *Messias*, and fulfilled in *Jesus* were so *many*, and so *strangely fulfilled*, so much without any humane assistance, and so *contrary* to all *expectation*, and all the endeavours used to hinder the foretold event that he who considers these things with care must believe that *Jesus* is the *Christ* and that his Religion is true.

CHAP.

CHAP. XI.

The CONTENTS.

The Chriſtian *Religion more Excellent than that given by* Moſes, *and conſequently the beſt in the World. The* Pagan *Religion not worthy of regard. The wiſer Heathens guilty of great inconſiſtencies and evil Principles. The* Stoicks *upon ſundry accounts very blameable. The Law given by* Moſes *came from God; in what ſenſe it was a perfect Law. It was not unalterable. A general diſtribution of the Precepts of that Law. The defects of it.* (I) *As a rule of life: Many of its Precepts not good in their own Nature; They obliged the* Jews *onely, and were annexed to their Land, or ſome part of it: Many of them* Political. (II) *The reward annexed to the Obedience of that Law was but Temporal.* (III) *It was not attended with the promiſe of Divine aſſiſtance.* (IV) *Nor was there that hope of pardon which was afterward given in the Goſpel. The Sacrifices allowed to that*

that purpoſe very defective: This ſhewed at large. For ſome ſins no Sacrifice was allowed; Sacrifices were not pleaſing to God of their own Nature; The Expiation did not depend upon the value of the oblation; He that brought an Expiatory ſacrifice was not allowed to eat any part of it; The repetition of the Sacrifices another Argument of their weakneſs; In ſome caſes the Sacrifice was but one of thoſe things required in order to pardon; The Legal Sacrifices were not deſigned to continue for ever. That the defects of the Law of Moſes *are ſupplied in the Chriſtian Religion: Of the excellent Precepts of the Chriſtian Religion; Of the promiſe of Eternal life therein clearly revealed, and of the great moment of it; Of the Divine aſſiſtance attending this Religion; Of the aſſurance of pardon from the Chriſtian Religion, and the ſure foundation which it lays for the quieting the Conſciences of Men. The uſefulneſs of the foregoing diſcourſe: A more particular inquiry into the great Ends or Cauſes for which the Law of* Moſes *was given. The Concluſion of this Diſcourſe.*

THAT

THAT *Jeſus* is the *Chriſt*, and conſequently that the Religion, which *Jeſus* and his followers taught, came from Heaven, hath been in great meaſure demonſtrated already; For the farther proof of this truth I ſhall conſider the Religion it ſelf which *Jeſus* and his followers taught, and prove that it is a more excellent and perfect Religion than that which was delivered to the *Jews* by the hands of *Moſes*, and conſequently imcomparably the beſt Religion in the World.

I ſay the beſt in the World: for ſo it muſt be if it once appear that it is more perfect than that which was taught the *Jews* by *Moſes*. For though the Religion of *Moſes* were defective when compared with that of *Jeſus*, yet it was *true* however and came from God.

But for the *Pagan* Religion, how ancient ſoever it were, it was *falſe* and *impious*, not revealed by *God*, nor *worthy* of him, *inconſtant* and *various*, *trifling* and *ſilly*. It carried men away from God to the Creature. It taught men to worſhip not onely the Hoſt of Heaven but ſtocks and ſtones and dumb Idols; the very Creatures which they did

did eat, the Evils which they feared, the very Devils themſelves whom they did not love. It preſcribed impure Rites and Ceremonies, put men upon cruelties to their own fleſh, and to their Children. It was ſo groſs and ſo ſilly that the wiſer ſort of Heathens, though they complied with the uſages of the Vulgar, yet they derided thoſe ſopperies, and were therefore eſteemed Atheiſts by the common People.

It muſt be granted that among the Heathens there were a number of men who had a better ſenſe of things, and have taught many good leſſons of Morality: But theſe men diſcourſed uncertainly and at rovers for want of a revelation; And when they ſaid any thing of a future ſtate they were wavering and doubtfull. And the *Stoicks* themſelves, who were a moſt conſiderable Sect among the wiſeſt of their Philoſophers, did trifle at a great rate, and allowed of ſome things manifeſtly Evil, as well as notoriouſly falſe. I will not here take the pains to examine the inconſiſtency of their principles, and to ſhew how differently they acted from what they taught: That is done by *Plutarch*. I cannot but take notice that they

Vid. Plutarch *de repugn. Stoicorum*, &c.

they maintained ſome principles that were immoral and impious, and ſuch as could not come from God. They gave men liberty to murther themſelves, and to goe out of this World without the leave of him who ſent them into it: And this evil and impious Doctrine was the common and received and avowed Principle of the Sect, *exerce te ut mortem excipias, &, ſi ita res ſuadebit, accerſas. Intereſt nihil an illa ad nos veniat an ad illam nos*; ſays *Seneca*. It is true that *Seneca* elſewhere explains himſelf, and ſeems to allow this liberty onely in an uſeleſs old age, or in extreme neceſſity: But as that liberty is upon no account to be allowed, ſo it is manifeſt that he ſpeaks inconſiſtently with himſelf: for elſewhere he does not onely allow a wiſe man to kill himſelf, *Si multa occurrunt moleſta, & tranquillitatem turbantia.* i. e. *If many troubles ariſe which diſturb him*; But alſo when he ſuſpects that troubles will come upon him. For he goes on thus, *nec hoc tantum in neceſſitate ultima facit, ſed cum primum illi cæperit ſuſpecta eſſe fortuna, diligenter circumſpicit, numquid illo die definendum eſt. Nihil exiſtimat ſua referre faciat finem an accipiat.* So

Arrian. Epictet. *l.* 1. *c.* 24. Marc. Antonin. *l.* 5. *ſect.* 21. Seneca *Epiſt.* 69.

Epiſt. 58.

Seneca *Epiſt.* 70.

tha:

that upon the whole matter a man might lawfully kill himſelf when ever he thought it convenient. This is a moſt wretched and deteſtable Principle, a manifeſt invaſion of God's peculiar, and practiſing upon his Prerogative. Beſides that it is a mean thing to allow a liberty of doeing ſo great an *Evil* to rid our ſelves of ſome preſent trouble, or ſome thing which we fear. For by the ſame reaſon a man may be allowed to kill another man who ſtands in his way, and obſtructs his eaſe and quiet. And indeed by the ſame reaſon he may doe evil that good may come of it, and chuſe to *offend* rather than *ſuffer*. Thus vain were thoſe men who were deſtitute of a Divine revelation, and followed their own fooliſh imaginations; who under the profeſſion of a great degree of wiſedom allowed of the greateſt immorality. From the books of *Moſes* the unlawfulneſs of ſelf-murther ſufficiently appears. When God commands not to kill he forbids ſelf-murther as well as killing another man. For if bearing falſe witneſs againſt our ſelves be a ſin againſt the ninth Commandment which forbids our doeing it againſt our Neighbour, the

the killing our ſelves muſt needs be a ſin againſt the ſixth, as St. *Auguſtin* argues well. And when after the flood the ſhedding of man's bloud is forbidden (*Gen.* 9. 6.) it is forbidden for a reaſon which reaches to ſelf-murther as well as the killing of another; *For* in the image of God made he man. *Nam ſi homicida nefarius eſt, qui hominis extinctor eſt: Eidem ſceleri obſtrictus eſt qui ſe necat, quia hominem necat.*

Aug. *de Civitate. l.* 1. *c.* 20.

Lactant. *de falſa Sapientia. c.* 18.

Another principle full of impiety the *Stoicks* maintained and it was this, that a man's happineſs was from himſelf, and that he need not ſeek it of God, or be beholden to him for it. So that upon the matter they taught men to live without dependance upon God. *Unum bonum eſt, quod beatæ vitæ cauſa, & firmamentum eſt, ſibi fidere.* i. e. *There is one good thing which is the cauſe and baſis of an happy life, and that is that a man truſt to himſelf.* And afterwards he puts men not upon prayers to God, but upon making themſelves happy; and derides thoſe who expect their happineſs from above, and ſeek it by prayer: Thus vain and haughty were theſe men who pretended to wiſedom: Whereas in truth nothing ſpeaks truer wiſe-

Seneca *Epiſt.* 31. *Quid votis opus eſt? Fac teipſum felicem.* Ibid. *Quam ſtultum eſt optare, cum poſſis à te impetrare: non ſunt ad cœlum elevande manus. Epiſt.* 41.

wiſedom than for a creature to live in a conſtant ſenſe of his neceſſary dependance upon God.

Their condemning all paſſions was alſo a fooliſh and an evil principle, and very deſtructive of the great ends of life. They deſtroyed the *man* in order to make him *wiſe*. And pretended that to be a fruit of wiſedom which is the greateſt folly, and the way to happineſs which is indeed the moſt certain obſtruction to it: For we can do as well without legs, as without our paſſions: 'Tis by them we purſue what is good, and flye from evil. They are the *wings* of the *ſoul*, and without them we are unactive creatures. 'Tis great wiſedom to govern them, to deſire to be rid of them is folly, and an impeachment of the wiſedom of our Creatour. They are the object of vertue, and Miniſter to it. They are good *Servants*, and whiles they are retained as ſuch are of great uſe to us, they are indeed bad *Maſters*. We may not pitty the miſerable, *Seneca* tells us, but he allows us to *help* him: But if we have no *compaſſion*, our relief will be very *ſlow* and *ſlender*.

Seneca *Epiſt.* 116.

Seneca *de Clementia l.* 2. *c.* 5.

This may ſeem too great a digreſſi-

on: And indeed it is not what I mainly deſigned to ſpeak to. I did not intend to compare our Religion with that of Heathens: It is not worth our while to doe it; By what I have ſaid of the beſt of the Heathens we may ſee how vain and fooliſh their principles were. I ſhall compare the Religion of *Jeſus* with that which God himſelf delivered to the *Jews* by *Moſes*. And ſhall ſhew the defects of the one, and the ſupplies which are made in the other.

It muſt be granted that the law which was given by *Moſes* came from Heaven; and that it was a very great bleſſing to the *Jews* to whom it was given. It was one of thoſe Crowns (which the *Jewiſh* Maſters mention) with which they were adorned; It made their condition much better than that of their neighbours. The words of *Moſes* to the *Jews* imply no leſs. *What nation is there ſo great, that hath Statutes and Judgments ſo righteous as all this law which I ſet before you this day?* The giving a law to the *Jews* was a ſpecial dignation and favour. *He ſheweth his word unto Jacob, his Statutes and his Judgments unto Iſrael: He hath not dealt ſo with any nation, and as*

as for his Judgments they have not known them. This was a great treaſure which the *Jews* had, when the neighbouring Countries were not admitted to the favour of a Divine Revelation. The ſtudy of this law is frequently preſſed upon them: And the devout *Pſalmiſt* does upon all occaſions expreſs the great eſteem which he had for it. It was *ſweeter* to him than *honey*, more *valuable* than *Gold* and *Silver*; 'twas the *joy* of his *heart*, the *deſire* of his *ſoul*, the *delight* of his *eyes*, and great *comfort* of his *life*. *Jeſus* himſelf ſhewed all due regard to the law of *Moſes*. He profeſſed that he did not come to deſtroy the law and the Prophets, he puts the people upon ſearching the Scriptures; he was circumciſed according to the law; he wore ſuch a Garment as the law of *Moſes* preſcribed; he obſerved the *Feaſts* which that law appointed; and when he had healed the Leper he ſends him to the Prieſt to doe according to the law of *Moſes*: The *Jews* had no cauſe to quarrel with our Lord in this matter. St. *Paul*, who was the Apoſtle of the *Gentiles*, yet allows that the giving of the law to the *Jews* was a ſingular privilege and ad-

vantage. He reckons it their great advantage that unto them were *committed the Oracles of God*, and that to them pertained the *covenants and the giving of the law.* [Deut. 4. 8. Pſ. 147. 19,20. Pſ. 19. 10. Pſ. 40. 8. Pſ. 119. 70, 72, 92, 97, 136. Mat. 5. 17 Joh. 5. 39. Luk. 2. 21. Mat. 10. 20. Luk. 2. 41. Joh. 2. 13, 23. and ch. 7. 2. Mat. 8. 4. Rom. 3. 1, 2. Rom. 9. 4.]

And as the law of *Moſes* came from *God* ſo it muſt alſo be granted that it was (as it is called by the *Pſalmiſt*) a *perfect law.* That is, it was well fitted for that *people* to *whom*, and for that *time in* which, and for thoſe *ends*, *for* which it was given. It taught them their duty to *God*, their *neighbour*, and *themſelves*; and laid before them ſuch precepts as concerned them as *men*, as *members* of a Body *Politick*, and of a *Church.* It was ſo full and ſo complete that it wanted nothing for the end it was deſigned to. It was expreſsly provided that they to whom it was given ſhould neither add to it nor diminiſh from it. *Ye ſhall not add unto the word which I command you, neither ſhall ye diminiſh ought from it, that ye may keep the Commandments of the Lord your God which*

which I commanded you. It was indeed full of rites and ceremonies, but it required nothing immoral, and did not allow of the leaſt ſhadow of Idolatry: Its precepts were *juſt*, they were *conſiſtent*, they were *plainly* revealed, and ſufficiently confirmed. Indeed many rites and ceremonies were preſcribed: But as they were of God's own appointment ſo they were ordained for wiſe ends alſo, *viz.* to keep the people from *Idolatry*, to which they were prone, and from the foppiſh and ſuperſtitious uſages of their neighbours; for a proof of their obedience to God, and for the fore-ſhadowing of ſome better things to come: they were many of them very inſtructive, and were ſo many Sacraments or Symbols of very weighty things, [*Pſ.* 19. 7. *Deut.* 4. 2.]

Notwithſtanding what hath been ſaid it does not follow that the law of *Moſes* was never to be altered: The *Jews* might not add or diminiſh, but God himſelf was not bound by that law. It ſtood upon divine authority and was revealed by *God*, but it does not thence follow that the ſame authority which ſet it up could not take it away; God no where tells us that 'tis his laſt Reve-

lation, and that he intended it ſhould be taken as ſuch. God is not obliged to reveal his mind all at once. He may make what laws he pleaſeth, and add to them when he will. Nay God himſelf does expreſsly declare that he would make *a new Covenant*; And it is added, *not according to the covenant that I made with their Fathers, in the day that I took them by the hand, to bring them out of the Land of Egypt*, (Jer. 31. 31, 32.) It reflects no diſhonour upon God to ſay that he reverſes ſome Conſtitutions of his own, that he alters or adds to his own laws. All the laws which proceed from him are not of the ſame importance and moment: The *Jews* themſelves will own this, and the thing is very evident and plain. This appears from the greater or leſs puniſhments aſſigned to the tranſgreſſors of theſe laws. There were ſome ſins ſo great as admitted no Sacrifice to expiate them. There were others which were eaſily atoned for. We do not call the wiſedom of God in queſtion, nor diſparage his law when we ſhew how far ſhort it comes of the Goſpel. For all this while we do but compare one Divine Revelation with another. God

made

made the Heaven and the earth, and all that which he made was good: It is no reflexion upon his wiſedom or goodneſs or veracity to ſay that God will make a new Heaven and a new earth. For God who promiſed to make a *new covenant*, promiſed to make a *new Heaven* and *earth* alſo. (*Iſa.* 66. 22.)

Theſe things I thought fit to premiſe, that I might proceed in this weighty argument with the greater caution: I ſhall now conſider the law of *Moſes* more particularly in order to the proving this, that the Goſpel of *Chriſt* does excell it.

The whole body of the law of *Moſes* comprizeth thoſe precepts given by him, which were either *Moral*, *Eccleſiaſtical*, or *civil*: The *Moral* law concerned them as *men*, and was given at Mount *Sinai* in ten diſtinct precepts or Commandments. Theſe are called the word or *words* of God, and the *ten words*, and the *words* of the *covenant*; word in Scripture phraſe ſignifying at intire ſentence, or precept, [*Pſ.* 147. 19. *Exod.* 20. 1. *Deut.* 4. 13. 10. 4. *Exod.* 34. 28. *Gal.* 5. 14. *Mark.* 7. 13. with *Matth.* 15. 6.] The other laws which *Moſes* gave are expreſſed by *ſtatutes*

and *Judgments*, [Pſ. 147. 19.) as the *Moral* are by word, or *words* in the ſame place.

Bechai *in Legem. fol.* 185. Abravenel *fol.* 177.

For *ſtatutes* the *Jewiſh* writers tell us that they are to be underſtood of thoſe precepts the reaſon whereof is not revealed, or at leaſt is not obvious and plain: Such were the laws concerning *divers kinds*, concerning the *ſcape Goat*, and the *red Heifer* and the like: And to theſe belong the ceremonial and ritual precepts which concerned the *Hebrews* as they were a *Church*.

Judgments are ſuch precepts as are more agreeable to reaſon, and ſuch as might (at leaſt in ſome meaſure) be found out by it. Such are t oſe which relate to adultery and theft, &c. Theſe have relation to a *Polity* or civil Society: As for example the ſeveral ſpecialties contained under the general prohibition of *theft* (where *Abravenel* reckons up no leſs than ten) are called Judgments: and ſo are thoſe precepts called which we find in *Exod.* ch. 21. &c. and that whole Section of the law is called משפטים or, *Judgments* containing ſeveral *Judicial* laws, or laws which reſpected the *Hebrews* as they were a *Commonwealth*, or *civil Society*. Theſe

Theſe ſtatutes and judgments contain the Laws of their *Church* and *State*: And *Judaiſm*, as conſidered in Contradiſtinction to *Chriſtianity*, conſiſted in the ſolemn profeſſion of and obedience to theſe Laws which God had given to the *Jewiſh* Nation.

I ſhall now proceed to what I mainly intended to ſpeak to, *viz.* to ſhew,

Firſt, the defects of that Law which was given by *Moſes*.

Secondly, that theſe defects are made up and ſupplied by the Goſpel of *Jeſus Chriſt*.

Thirdly, the uſe and application of this Doctrine.

I. The defects of that Law which was given by *Moſes*. For it will appear that it is defective if compared with the Goſpel. The Divine Authour of the Epiſtle to the *Hebrews* argues very ſtrongly to this purpoſe. *For if that firſt* Covenant *had been faultleſs, then ſhould no place have been ſought for the ſecond. For finding fault with them he ſaith, Behold the days come ſaith the Lord*, &c. This he infers from the very words in the Prophet, where God declares himſelf in this matter; and it is very evident that the words of the Pro-

Prophet are by this Divine Authour truely applied to the times of the *Meſſias*, whoſe miraculous birth is predicted in the very ſame Chapter in thoſe words, *a Woman ſhall compaſs a Man:* For it is evident that thoſe words do refer to the ſtupendious manner of the birth of the *Meſſias*; I ſhall therefore proceed to ſhew the defects of the Law of *Moſes*, as compared with the *Goſpel*, and that in the following particulars. [*Heb.* 8. 7, 8. with *Jer.* 31. 31. and with *v.* 22.]

Vid. Dr. Pocock *Not. Miſcel. in Portam* Moſis *pag.* 348.

1. In its *Precepts* and *Commands* as it was a rule of life. Theſe Precepts are not ſuch as perfect humane nature, and as make men better who obey them. and obedience to them was neceſſary becauſe it was commanded. But they were not ſuch things as tend immediately to make men better in their tempers and inclinations. They were good becauſe they were commanded, they were not therefore commanded becauſe they were antecedently good. We doubt not but that God commanded them for wiſe ends during the Minority of his Church, but as they were not to endure for ever (of which I may have occaſion elſewhere to ſpeak more largely)

largely) ſo are they far from being of equal moment and value with the Laws of *Jeſus*.

Theſe Laws of *Moſes* were given to the *Jews*, and not intended to oblige mankind. The *Jews* themſelves frankly confeſs this. And ſeveral of them were of that nature that they could not be ſuppoſed to concern any of the reſt of mankind. Such were all thoſe Laws which were founded upon ſomething which had happened to that People, and of which the obſervances required were but *Memorials* or *Teſtimonies:* Thus the *Paſſover* being appointed in remembrance of their deliverance out of *Egypt*, was a peculiar Law to that People who were delivered thence. The other Nations were not under the ſame obligation, nor do we find that the *Jews* went about to impoſe their Law upon the Neighbouring Countries. The world had continued conſiderably above two thouſand Years before the Law of *Moſes*, and there were in the World very conſiderable examples of Piety in that time; when the Law was given it was given to the *Jews* indeed, but they admitted of *Proſelytes* to live among them who did not

Coſri *par.* 1.

not undertake an obedience to the Laws of *Moſes*. The things themſelves which *Moſes* requires are not things in which all men are concerned: Indeed generally ſpeaking they are of that nature, that they cannot belong to any, but to them onely to whom they were revealed. All men are bound to be juſt, and to ſpeak the truth, to worſhip God and to be chaſt and the like: But for wearing fringes on Garments, or frontlets between the Eyes, for eating or forbearing ſuch or ſuch meats and drinks, *&c.* no man could be obliged to theſe Laws but thoſe perſons who had received them from Heaven. For the *Jews* do confeſs that the reaſon of their Laws is not always to be found out, and conſequently the Laws themſelves cannot be ſuppoſed to oblige mankind. For though the Will of God be reaſon enough for our obedience, yet it is ſo onely to them to whom it is made known. And therefore thoſe Laws of *Moſes* which were not founded in any other reaſon than the Will of God, could never be deſigned to oblige all the World. *Cicero* affirms it to be the opinion of the wiſeſt men, that a Law is ſomething eternal, wiſely governing

Cicero *de Leg. l.* 2.

verning the whole World by its affirmative and negative Precepts, and that the prime and ultimate Law, *Mentem eſſe omnia ratione aut cogentis aut vetantis Det.* i. e. *is the Divine mind governing all things with reaſon.* We do not queſtion the wiſedom of God who by *Moſes* gave Laws to the *Jews*, we onely ſay that they were not intended for the whole world, which would have been concerned in them if they had been agreeable to the needs, and the beſt improved reaſon of all mankind, and had been written in the heart of all men.

And as theſe Laws were onely given to the *Jews*, ſo many of theſe Laws did not oblige them in any place beſides their onw *Land* to which they were annexed, which they would have done if they had been Laws *good* antecedently, and ſuch as had been founded upon the eternal reaſon of things. The *Jews* do allow that ſo it was, and do frequently in their Writings diſtinguiſh between thoſe Laws which obliged them *within* the *Land*, and thoſe which obliged them *without* the Land of *Iſrael*. And a very great number of Precepts they are which were annexed to that very Land in which they lived,

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and to which they were not obliged any longer, than they kept the poſſeſſion of that Land. So that what was their duty while they lived together in *Canaan* ceaſed ſo to be when they were *diſpoſſeſſed* of it, and were ſcattered abroad in other Countries. I ſhall not goe about to number up the Precepts which were annexed to that Land: I ſhould too much enlarge if I ſhould give in the full number of thoſe Precepts: I ſhall however name ſome of them. The *Jews* acknowledge that the *ſheaf* that was firſt reaped muſt be of the *gowth* of *Canaan*, and ſo muſt alſo the *firſt-fruits* be which are elſewhere mentioned in their Law, and the Loaves of *Shew-bread* muſt be made of the Corn of that Countrey. The Laws which concerned *Tithes*, the *Sabbatical* year, their year of *Jubilee*, their *Feſtival* rites, their Cities of *Refuge*, their *Expiation* of an *uncertain Murther*, and very many others did onely oblige them in their own Land.

And there were many other Laws which were reſtrained to the *place* which God ſhould chuſe, and to the *Sanctuary*; and thoſe Precepts were determined to that very place. If the

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ſame thing were done elſewhere it was an abomination. The difference of place made a great difference in the ſame action. That would paſs for an *act* of *obedience* in one place, which in another would be an *act* of *Rebellion*. The very many laws concerning *Sacrifices* and the rites of offering them up did all belong to the *Sanctuary:* the precepts concerning the *ſhew-bread*, the offering *incenſe*, the dreſſing the *Candles*, the *Veſtments* of the *Prieſts*, the *Sota* or Woman ſuſpected of adultery, and very many others were peculiarly annexed to the Sanctuary or Temple: And when that was deſtroyed, and out of the *Jews* poſſeſſion they were diſcharged from all thoſe precepts. And then for the City of *Jeruſalem*, after God had made choice of that place, there were a very great number of the precepts of *Moſes* which were to be performed there and obliged them no where elſe. Thither they were to go *three* times a year to appear before God, and to worſhip him at their ſolemn times appointed: They might not keep their feſtivals in another *place*: There they muſt eat their *peace-offerings*, their *firſt-fruits* and (the greater part at leaſt of) their *ſe-*

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cond tithes, and there they muſt keep their *paſſover*, (Deut. 16. 2.) ſo that upon the whole matter theſe laws (and they are not a few in number) cannot be kept any longer than they kept in the poſſeſſion of their land. And God by his providence hath rendred theſe precepts unpracticable. Beſides, as the laws about Sacrifices were annexed to a certain place, ſo the offering them up belonged onely to one family, *viz.* the Sons of *Aaron*: No man elſe might ſprinkle the bloud, nor might any of that family do it who had a *blemiſh* which rendered him uncapable; and it might be that he would be rendered ſo by ſome *natural* and *not culpable* infirmity. So that a great part of the law of *Moſes* the *Jews* are not now able to *practiſe*. Their *Temple* is deſtroyed and their *Sacrifices* fall with it: Their *City* is *taken* from them, and they are now diſcharged from their *feſtival* appearances: They are not *obliged* to pay *tithe* of that land which they do not *poſſeſs*, nor to build *Cities* of *refuge* where they have no *inheritance*. It will be hard to find the *Genuine Prieſts* and *Levites* after ſo long a diſperſion: And *if the Prieſthood be changed there muſt*

Euſeb. *Demonſtr. l.* 1. *c.* 6,7.

must of necessity be a change also of the law: (Heb. 7. 12.) There can be no Sacrifice without a *Priest*, without a *Temple*, or an *altar*.

Many were the laws which were *Political*, and concerned them as they were a *Community* or body *Politick*, which could last no longer than they continued in that condition. When the frame of their Government was dissolved (as it was when they were dispersed into several Countries) those laws were rendred unpracticable; and consequently were never intended to continue for ever. All those laws concerning setting a *King* over them, and about *capital punishments* in criminal cases; concerning the *dividing* their *land* and preserving their *land-marks*; about destroying the *Idolatrous* Cities, and their making of *War*; those concerning *Servants*, and *buying* and *selling*, and *damages*, and *succession* unto the estates of the deceased, *&c.* are not now to be practised by the *Jews* who live in strange Countries, and must not pretend to any *Jurisdiction* or liberty inconsistent with the *laws* of those Countries in which they live.

Origen *contra* Celsum. *l.* 7.

Of such a sort were many, I may say

moſt, of the laws of *Moſes* : They were very *minute* things which were preſcribed, and the obſervation of ſo many things was very *difficult* and *uneaſie* to the *Jews*, as well as very *coſtly*, when they were in their own *land*, but now are *impoſſible* to be obſerved. They were never *eaſie* under the *yoke*, but now by the providence of God they are releaſed from bearing it. It is true there was no *evil thing required* by their law, but yet for their hardneſs of heart and *ſtubbornneſs* ſomethings were *ſuffered* and *permitted*, which were at leaſt *imperfections* and *defects* : Such were *Polygamie*, and *divorces*, and the *liberty* of *exacting* a ſtrict *reparation* for all the *wrong* or *damage* which was received.

2. I conſider the *reward* which was added to the law of *Moſes*, to encourage the obedience of the *Jews*. It will appear that the *reward* was proportionate to the *precepts* : They were *temporary* and *topical*, they were *minute* and *imperfect* ; and the *reward* annexed was of the *ſame nature* and *kind*, that was *temporal*, and of this *lower world*. Such as *long life*, *victory* over *enemies*, *plenty* , and *proſperity* : Things very fit

fit to work upon carnal minds, and to invite a people of a worldly temper to obey thoſe precepts which *Moſes* laid before the *Jews*.

There is no expreſs promiſe of eternal life to be found in the law of *Moſes*: This is no where inſerted into the *pact* or *covenant* which God made with that people. I grant that holy men under the law of *Moſes* (and before that law was given alſo) had the expectation of a future ſtate of bliſs. But this was not expreſsly promiſed in that law, nor as a reward of their obedience to it. There were a ſect of the *Jews*, called the *Sadducees*, who allowed that the law of *Moſes* was from Heaven, and yet denied a future State: This they would ſcarcely have done had eternal life been expreſsly promiſed in that law. I do not queſtion but that the hope of eternal life was to be found among the more pious and devout *Jews*: I grant that it was inſinuated under temporal promiſes, and eſpecially under that of a *land flowing with milk and honey*: But then *the earthly Canaan lay ſo fair and open to their proſpect* (as an excellent Perſon expreſſes it well) *as eaſily intercepted the view*

of the Heavenly ; and their faith muſt remove, at leaſt overlook, that mountain, before it could come to any ſight of the Horizon, and extended Sky. If any of the *Jews* had any ſight of Heaven it was ſuch a ſight as *Moſes* had of the land of *Canaan* ; he ſaw it at a diſtance from the top of *Piſgah*, but did not ſee it as *Jeſus* the Son of *Nun* ſaw it, who went over *Jordan* and took poſſeſſion of it, according to the expreſs promiſe he had before received to that purpoſe.

Now then it cannot be ſuppoſed that there ſhould be many men of eminent vertue under that Religion, the precepts whereof were *temporary*, and the promiſes but *temporal.* And thoſe that were arrived to an high pitch of Sanctity under that diſpenſation, attained to that degree from an higher principle than the Letter of the Law of *Moſes* would have raiſed them to. It muſt be granted that the hope of riches and plenty hath a mighty force and influence upon men ; but it is onely upon *carnal worldlings* that it hath this influence ; and the love of this world is generally ſo far from advancing piety that it obſtructs it and is the root of all evil. The *Jew* obeyed the law of *Moſes*

ſes for the ſake of worldly proſperity, and when he had obtained it that would be a temptation and ſnare to him: The very reward of obedience was a temptation to rebell. And though plenty and proſperity be promiſed often in the law of *Moſes* as a *reward*, yet it is often mentioned as a *ſnare* too: The *Jews* are often *cautioned* againſt Sinning againſt God when they are bleſſed with worldly proſperity. Such promiſes might have ſome influence in inclining men to obey the *letter* of the law, they did not move men *powerfully* to obey the inward and *ſpiritual* meaning of it.

3. Another great defect in the law of *Moſes* was that it did not furniſh the *Jews*, to whom it was given, with *power* and *ability* to obey. It did rigorouſly command obedience, but did not help men to obey. They had not that power aſſured to them from God's promiſe, by which they might be enabled to obey the *Moral* precepts which they had received. The plentifull effuſion of the Holy Ghoſt was a bleſſing reſerved for the times of the *Meſſias*, or the latter days, and is therefore promiſed as a future bleſſing by the Prophets

themſelves. The law was written which *Moſes* gave, it was not kept from the *Jews*; but the writing it upon their Hearts was promiſed as a part of the *new covenant* which God would make with them. The Letter of the Law was that which the *Jews* regarded, they did not give obedience to the inward and ſpiritual meaning of it. The law of *Moſes* made nothing perfect, it did not *reform* as well as *teach*: They who were exerciſed in the precepts of *Moſes* were not *renewed* by them: The law was weak and ineffectual and that which did not give life, and power to obey. Hence it is that it is called *fleſh* in the New Teſtament to intimate the weakneſs of that law. It was a ſhadow of good things to come, and conſequently was not attended with the *power* which accompanyed thoſe better things when they were exhibited, [*v. Iſa.* 35. 7. with ch. 44. 3. *Joel.* 2. 28. with *Act.* 2. 17. *Jer.* 31. 33. with *Heb.* 8. 10. *Heb.* 7. 11, 18, 19. *Gal.* 3. 21. *Rom.* 7. 8. ch. 8. 3. *Gal.* 4. 9. *Heb.* 10. 1.]

4. The law of *Moſes* was defective, compared with the Goſpel, in that it gave not the *aſſurance* of pardon, nor laid

laid that *foundation* for the *eaſing* and *quieting* the *conſciences* of men which the Goſpel of *Chriſt* is attended withall. The law of *Moſes* was *a yoke* which the *Jews were never able to bear.* They were ſubjected to the curſe of that law *who confirmed not all the words of it to doe them.* It conſiſted of very many precepts, and they were very *nice* and *operoſe*, ſuch as required great *attention* and *heed*, *coſt* and great *labour*, very uneaſie to be *obſerved*, and yet the neglect of any of them expoſed the neglecters to the curſe of that law. Hence it is that the law is called by the Apoſtle the *miniſtration of death* and of *condemnation.* And that State in which the *Jews* were under the law of *Moſes* is repreſented not onely as a *State* of *minority*, but as a State of bondage and *Slavery* alſo, [*Act.* 15. 10. *Deut.* 27. 26. with. *Gal.* 3. 10. 2. *Cor.* 3. 7, 9. *Gal.* 4. 3, 24.]

And indeed it muſt needs be ſuch a condition that the *Jews* were under; and it will be evident that ſuch it was, when it is conſidered that they were greatly ſtraitned between the great *difficulty* in *keeping*, and the great danger of *breaking* thoſe laws. They muſt be

uneaſie in their own minds who are perpetually in danger of offending and of being puniſhed. There was no way left for them for perfect eaſe and quiet to their conſcience if the law were conſidered as a *covenant* of works. There was not that proviſion made then for peace of mind which was made afterwards in the time of the *Meſſias*. It is true there were Sacrifices allowed and preſcribed in that law for the atonement & expiation of the offender: but there are many things to be conſidered which do ſpeak the defectiveneſs of Sacrifices under the law, and ſhewing the need of ſome better proviſion: And to that purpoſe I deſire the following particulars may be duly conſidered.

Firſt, that for ſome ſins there was no *expiatory Sacrifice* allowed in the law of *Moſes*, and conſequently the offender was left without *hope of pardon* notwithſtanding the proviſion made under the law by Sacrifices for the obtaining of it. In many caſes the Sinner was to *bear* his *own iniquity*, and could hope for no pardon from any Sacrifice whatſoever. And there are very many *ſins* of this ſort: Such were wilfull *murther*, and *blaſphemy* and many other ſins of which

which we may ſee *Levit.* 20. And indeed all thoſe ſins which were committed with *an high hand* were of this ſort: And whatever hope there might be for the ſinner who was ſurprized, and ſinned ignorantly, yet if he did it *preſumptuouſly*, and were guilty of thoſe ſins which admitted no atonement, he was left without hope from the law of *Moſes* and was to dye the death. And if the Supreme Magiſtrate did not condemn him, God declared that he would *ſet his face* againſt him and *cut him off*. But of this I have before diſcourſed: [*Pſ.p.* 27. 28. 51. 16. *Levit.* 24. 17. *and v.* 13. *Numb.* 35. 31, 32. *Levit.* 20. 5.]

Secondly, that where Sacrifices were not onely *allowed* but *preſcribed* by God himſelf yet they were not things of their *own nature* pleaſing unto God: And God did to the *Jews* frequently declare this, and did it after ſuch a manner as might well beat them off from *relying* upon the Sacrifices which they brought to procure their pardon and atonement. I might heap up Scriptures to this purpoſe: I ſhall content my ſelf with theſe that follow. *I will not reprove thee for thy Sacrifices, or thy burnt-offerings to have been continually before me:*

me: I will take no Bullock out of thine houſe, nor He-goats out of thy folds. Again, *I deſired mercy and not Sacrifice.* And, *I ſpake not unto your Fathers nor commanded them, in the day that I brought them out of the land of Egypt concerning burnt-offerings or Sacrifices: But this thing commanded I them ſaying, obey my voice,* &c. Again, *To what purpoſe is the multitude of your Sacrifices unto me? ſaith the Lord: I am full of the burnt-offerings of Rams, and the fat of fed Beaſts: And I delight not in the bloud of Bullocks, or of Lambs, or of He-goats: bring no more vain oblations,* &c. Again, *He that killeth an Oxe is as if he ſlew a man: He that ſacrificeth a Lamb as if he cut off a Dogs neck: He that offereth an oblation as if he offered Swines bloud: He that burneth incenſe as if he bleſſed an Idol,* [Pſ. 50. 8, 9. Hoſ. 6. 6. Jer. 7. 22, 23. Iſai. 1. 11, 13. ch. 66. 3.]

God did indeed not onely allow but in certain caſes command Sacrifices. But God required obedience to his covenant antecedently to Sacrifices. This was his firſt intention, and not Sacrifice, for that he required onely *conſequently*, and as a remedy when the ſin was committed. Sacrifice, like repentance, was but

but *tabula post naufragium* : It was the way of reconciling Sinners when they had offended. Sacrifices were enjoyned after the law which was the rule of life was given : And not onely the moral law was given before Sacrifices were commanded, but the *political* law was delivered before the particular laws about the kinds and rites of Sacrifices were given out. God would have them obey, and rather *not need* than *bring* a Sacrifice. For a Sacrifice was but a Substitute upon the failure of obedience, it was the Sinners refuge. *Hath the Lord as great delight in burnt-offerings and Sacrifices as in obeying the voice of the Lord? behold to obey is better than Sacrifice, and to hearken than the fat of Rams* And *Solomon* adviseth us to be more ready to *hear* (i. e. to *obey*, than to *give the Sacrifice of fools.* [1 Sam. 15. 22. Eccl. 5. 1.]

And this is no more than what the *Jews* themselves are forced to confess. *Maimon* does confess that God put a great difference between that part of his worship which consisted in oblations, and that which *consisted* in *Prayer* and *Supplication* : That *Oblations* and *Sacrifices* were but the *second intention* of God ; More Nevohim. p. 111. c. 32

God; and that *Prayers* and *Supplications* were agreeable to his *firſt*. He adds to my preſent purpoſe. " That though " oblations and Sacrifices were offered " up to the honour of God yet the *Jews* " had not the liberty in that matter " which the Ancients enjoyed. For " the *Jews* might not offer them up in " any place or at any time. They " might not build a Temple where " they pleaſed, nor offer what they " liſt, nor by the hands of any men in- " differently, but they were determined " to a certain place, and to certain per- " ſons, who were the Family of Prieſts; " which are diminutions of that kind of " Divine worſhip: Whereas Prayer and " Supplication were allowed in every " place and to every perſon. Now this is an argument that Sacrifices were not of their own nature things acceptable and pleaſing to God; for if they had, they would not have been required of the *Jews* with ſuch reſtraint as we find them attended with. 'Twas obedience that God required, and Sacrifices in the ſecond place, and not for their own ſakes: This the *Jews* themſelves will allow.

Vid. Bechai in *Legem. fol.* 135. *col.* 2. & 137. *col.* 4. Abravenel *Præfat. in* Levit. c. 4. M. Ben Iſrael & *Concillat. p.* 181.

God did not accept an expiatory Sacrifice

crifice for the ſake of the oblation: It was then onely welcome when it was a Teſtimony of the repentance and the devotion of the offerer. There was no Sacrifice that was in its own nature good; and ſeparately conſidered accepted with God. If the Sacrifice were *piacular* then it was the *contrition* of the offerer which gave it a *ſweet ſavour*: If it were *Euchariſtical* it was accepted onely as it was a *pledge* or *token* of the *gratefull reſentment* of God's *mercies* in him that brought it, or an *argument* of *homage* in him who preſented it. Sacrifice was a federal oblation; it was never welcome alone: It was at beſt but זבחי רשעים, i. e. *the aliment of the fire. The Sacrifice of the wicked is an abomination to the Lord.* And, the unrighteous *man who kills an oxe is as if he ſlew a man.* God looks at the offerer. *Cain*, who hated his Brother, was unwelcome to God's Altar; our Saviour would have the uncharitable man reconciled to his Brother before he offer his gift. The contrite and thankfull, the penetent and humble will not be rejected. Holy diſpoſitions and tempers are always pleaſing.

Hæc cedo ut admoveam Templis & farre litabo.

If

If an evil and unjuſt man offer (ſays *Philo*) *his victims go for nothing, and his Sacrifices are prophane; his vows are infamous, and very deſtructive: Theſe do not deſtroy ſin, but rather bring it to remembrance. But if the offerer be holy and righteous the Sacrifice remains when the fleſh is conſumed; yea though there be no oblation offered up: For nothing is more truly a Sacrifice than the piety of a Soul who is a lover of God.*

Οὐ λύσιν ἁμαρτημάτων, ἀλλ' ὑπόμνησιν ἐργάζονται. Phil. Jud. *de Vita Moſis l.* 3.

Thirdly, that where Sacrifices were offered by God's command, and according to his direction in all reſpects, and where an expiation or atonement was effected and obtained, yet in that caſe the *expiation* did not proceed from the *worth* and *value* of the oblation. And things were ſo ordained that the *Jews* might be ſenſible that the Sacrifices did not of their own *force* or upon the ſcore of their own *value* procure the offerers pardon. And to that purpoſe I ſhall annex an obſervation of *Maimon*: He tells that, *by how much a ſin was the greater by ſo much the oblation was of the leſs value*: And he gives ſeveral inſtances to this purpoſe where under the law of *Moſes* the greater crimes were expiated with the cheaper Sacrifices.

More Nevoch. *p.* 3. *c.* 46. Abravenel *in Legem. fol.* 251. *col.* 3.

Nor

Nor is this the ſingle opinion of *Maimon* onely, *Abr. venel* aſſents unto it. If this be ſo, there cannot be a more evident proof than this for the purpoſe for which I make uſe of it, *viz.* to prove that the Sacrifices did not procure the offerers pardon upon the ſcore of their intrinſick value. For if they had, the *greater* offences would have required the *moſt coſtly* Sacrifices.

It is alſo otherwiſe very evident that the Sacrifices and Purifications under the law did not reconcile the offerer and the unclean upon the ſcore of their own vertue, and intrinſick worth; no more than the brazen Serpent cured the *Iſraelites* by its own inherent vertue: The *Scape-goat* that did *bear upon him all the iniquities* of the Congregation, did not remove the ſins of the people by any inherent vertue or Sanctity: Nay it was ſo far from it, that the man who let him go was defiled by him, and might not till he had *waſhed his cloths*, and *bathed his fleſh in water*, *come* into the *Camp*. Levit. 16. 26. The water of Purification was of a very extenſive uſe for the purifying thoſe who were legally unclean; the aſhes of a red Heifer was of principal moment as an ingredi-

gredient in that water: but thoſe aſhes did not purifie from any vertue of their own: The Prieſt who miniſtred in that preparation was obliged to bathe his Fleſh and waſh his Clothes, and ſo was he who burnt the Heifer: And whereas a man that was legally *clean* was to gather up thoſe aſhes, which were the principal ingredient in the water of purification, yet that very man, who was clean before he gathered the aſhes, was, by gathering of them, rendred unclean, and likewiſe obliged to waſh his Clothes. (*Numb.* 19. 7, 8, 9, 10.) However theſe aſhes ſerved to purifie the people who were unclean, it appears that they did it not upon the ſcore of their inherent vertue, becauſe they defiled him that was clean before. Well might the Authour of the Epiſtle to the *Hebrews* ſay, *it is not poſſible that the bloud of Bulls and Goats ſhould take away ſins*, (Heb. 10. 4.) There was no proportion between the *guilt* and the *Sacrifice*.

Fourthly, the offerer who brought an *expiatory* Sacrifice was not allowed to partake of the offering which he brought, and conſequently had the leſs hope from that oblation which he offered

offered up. It was the Cuſtome of the *Jews* as well as of the ancient Heathens to feaſt upon their Sacrifices: when they did ſo it was a token of reconciliation: eating and drinking together was a federal right, and a token of friendſhip, as I have elſewhere ſhewed: And as it was eſteemed ſo among men, ſo it was between God and the *Iſraelites*: where the *Iſraelites* were admitted to partake of the Sacrifices it was allowed them as a *ſign* of their being *reconciled*, and as a *token of God's favour* and good will to them. But this was never allowed them when they brought piacular or expiatory Sacrifices; in that caſe they did never partake of the Altar. For the burnt-offering, which was a Sacrifice expiatory, that was intirely conſumed: Nor Prieſt nor People did partake of it. The *skin* was the Prieſts, but all the fleſh was intirely conſumed. For the *ſin* and *treſpaſs-offerings* the Prieſts generally ſpeaking (but not always) were allowed a *ſhare*; but the People who brought theſe offerings were not allowed to partake of them: In *peace-offerings*, which were *Euchariſtical* (and took in *Vows* and *free-will-offerings*) where

Diſcourſe of the Lord's ſupper. ch. 1.

the offerer did not come to make *atonement* for his ſin, a part was offered upon the Altar, a part was allowed to the Prieſt, and a part was alſo allowed to the People who brought the Sacrifice. This was a pledge or token of the favour of God, when they were admitted to partake of the Altar. But when the People were not allowed this liberty (as they were never allowed it when they brought expiatory Sacrifices) when the eating of bloud was univerſally forbid, and the eating the fleſh of piacular Sacrifices was not allowed to the People; they could have but faint hopes of pardon, and God's favour from theſe Victims which they brought. This denoted the imperfection of thoſe Sacrifices, and that they could not be confided in or relied upon: They were conſumed, when they were offered, there was no part left to nouriſh the offerer, and to give him juſt hope that God was appeaſed and his juſtice ſatisfied, and that he was received to his favour again. If he had been admitted to partake of the *Altar*, he might have looked on himſelf as *God's* gueſt and *friend*, one that *eat* of his *meat*, and conſequently in his favour. But it was

quite

quite otherwiſe. The ſinner brought his offering to the Altar, imparted to it his guilt, it died in his room or ſtead, and this is all that he had to doe with it. It did not come back to him from the Altar, no part of the fleſh was left for him as a token that God was ſatisfied with the reſt, he had no nouriſhment out of what was thus offered: The ſinner imparted death to the beaſt which he ſacrificed; but that did not impart life or nouriſhment to him back again.

Fifthly, another argument of the weakneſs of thoſe legal Sacrifices, may be drawn from the repetition of them. They are weak remedies which muſt be frequently renewed: It is an argument that they had not power to remove ſins, and to rid the offerer for the future from the like miſcarriages. They did neither ſecure the offerer againſt the *power* or againſt the *guilt* of his ſins for the time to come. And this argument is uſed by the Authour of the Epiſtle to the *Hebrews*, and it is a moſt unexceptionable one. *The Law* (ſays he) *can never with thoſe Sacrifices, which they offered year by year continually, make the comers thereunto*

perfect. For then would they not have ceaſed to be offered? Becauſe that the worſhippers once purged, ſhould have had no more conſcience of ſins. For in thoſe Sacrifices there is a *remembrance again* made *of ſins every year.* Heb. 10.1,2,3. The return of the Sacrifices, which were conſtantly offered at their ſtated times, was an argument that the diſeaſe was not cured which they were brought to remove. If the remedy had been powerfull it would at once have removed the cauſe; But as an argument that it was weak it was repeated frequently. Thus it was under the Law of *Moſes*; *Every Prieſt ſtandeth daily miniſtring and offering oftentimes the ſame Sacrifices which can never take away ſins.* Heb. 10. 11.

Sixthly, Thoſe Sacrifices under the Law as they were *carnal* themſelves, ſo they were in their effects alſo. Thoſe *gifts and ſacrifices could not make him that did the ſervice perfect as pertaining to the Conſcience.* (Heb. 9.9.) They did not mend the mind of the man, they did not reform his inward temper and inclination: The *Moſaical* obſervances were but *carnal ordinances*, and the *bloud of Bulls* and *Goats*, and the

the *aſhes of an heifer ſprinkling* the *unclean*, they did indeed *ſanctify*, but it was onely to the *purifying of the fleſh*. (v. 10, 13.) Theſe things did remove the *carnal* and *legal* Uncleanneſs, but they did not cleanſe the heart of him that was *ſpiritually* defiled. Thoſe oblations and purifications did remove ſome *legal pollutions* and *impediments*: As for example; he who was under a legal impurity was excluded from the Camp or City, and from the Company of his brethren: he might not be admitted to the Mountain of the Lord's Houſe who was under the legal uncleanneſs of *iſſues* or *flux*: He that was defiled by the dead might not come into the *Chel*, or inclosure about the Courts of the Sanctuary: There were other legal uncleanneſſes which debarred men of the liberty of going into the Court of *Women* and that of *Iſrael*: But all theſe reſtraints were taken off by the Sacrifices and Purifications allowed and preſcribed in the Law of *Moſes*. And this is that ſanctifying to the *purifying of the fleſh*, which the Authour of the Epiſtle to the *Hebrews* mentions. But alas, theſe things did not purify or quiet the Conſcience of the

ſinner. They neither made him better for the future, nor did they remove the *horrours* of his Conſcience upon the account of his greater crimes and immoralities.

He might come into the Congregation who was before excluded, and he might be admitted to the Sanctuary, who by the Law was before denied that liberty, but ſtill the man was the ſame when theſe legal impediments were taken out of the way. He was not renewed in his mind, he was not eaſed in his conſcience, nor ſecured any more by this courſe againſt future evils, here or hereafter.

Seventhly, It is evident that where Sacrifice was allowed toward the obtaining pardon, yet ſometimes the pardon was not obtained by the Sacrifice: For the piacular Sacrifice was but one of the conditions upon which the pardon of the offerer did depend: So that ſuppoſing the Sacrifice offered up exactly according to the Law, yet the ſinner was not thereupon remitted. In caſe of treſpaſs and wrong there was required by the Law of *Moſes* confeſſion of the *ſin*, and *reſtitution* alſo of the principal, and ſometime the *addi-*

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tion of a *fifth* part as well as ſacrifice. (*Numb.* 5. 7.) As in ſome caſes no Sacrifice was admitted, ſo at other times where it was allowed, yet it did not reſtore him to favour, ſome other things being alſo required neceſſary to his pardon as well as that. The *Jews* themſelves tell us, *that the day of expiation did not procure the pardon of thoſe ſins, which men committed againſt their brethren, till they had given ſatisfaction to their brethren whom they had injured.* If they had injured them in words, they were bound to *appeaſe* them, and to be reconciled; if they had done it in their goods, they were bound to make *reſtitution.* [Joma *cap.* 8.

Eighthly, It was a very hard thing for the *Jew* to know whether he were pardoned or not: And notwithſtanding the proviſion made by Sacrifices, yet that proviſion could not eaſe the ſinner's mind. We will ſuppoſe the greateſt care uſed to obtain pardon by an expiatory Sacrifice, yet the offerer would be left uneaſie in his own mind. In ſuch a multitude of precepts, and of that nature alſo, which the *Moſaical* were, it was almoſt impoſſible for a man to know whether he had tranſ-

greſſed or not, and conſequently whether he was obliged to bring his ſin or treſpaſs-offering. Hence it was that the *Jews* appointed a treſpaſs-offering, which they call אשם חלוי or, a *doubtfull treſpaſs-offering*, which they thought themſelves obliged to bring when it was a doubtfull caſe, whether they had tranſgreſſed or not.

Laſtly, It is very certain that theſe Sacrifices of the Law of *Moſes* were not to continue for ever. The *Jews* were given to underſtand ſo much, and God taught them this more ways than one. He annexed them to a certain place, and to a certain family who were to offer them up, and when that place was no longer in the poſſeſſion of the *Jews*, they were diſcharged from all their obligation to offer Sacrifices at once. And beſides that, many of them were but types and ſhadows of things to come, and were therefore in due time to ceaſe. God did expreſly foretell this to the *Jews*, and the *Jewiſh* writers themſelves are forced to confeſs no leſs. Of the *Meſſias* the Prophet *Daniel* propheſies that he ſhould cauſe the *ſacrifice* and *oblation* to ceaſe (*Dan.* 9. 27.) That is, all the *of-*

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ferings made by fire whatſoever. The Authour of the Epiſtle to the *Hebrews* tells us the ſame of *burnt-offerings* and *ſacrifices for ſin.* (Heb. 10.6.) That is, Sacrifices which were expiatory. And there is a ſaying to this purpoſe among the *Jewiſh* writers, *that every Corban or Sacrifice ſhould ceaſe, but that the Sacrifice of praiſe ſhould never ceaſe.* And this ſaying of the *Jews* relates to the days of the *Meſſias.* The Sacrifices allowed in the Law of *Moſes*, were of very little moment in their own nature: They were never deſigned to continue longer than the City, the Temple and Altar ſtood, to which they were annexed. The *expiatory* ones were ſhadows of an invaluable Sacrifice, and the others that were *Euchariſtical* as to the main continue ſtill. We now offer up our ſpiritual Sacrifices, our *Prayers* and our *Alms*, and our *whole ſelves* to the Great Creatour and Governour of Heaven and Earth, the God and Father of *Jeſus Chriſt.* The holy flame upon the Altar, during the Law of *Moſes*, was (ſays *Philo* the *Jew*) σύμβολον τῆς εὐχαριστίας, a *ſymbol* of *thankſgiving*; Thoſe things were types or *ſymbols* (he tells us) of *ſpiritual things*, and that the *gratefull mind*

Midraſh Tillim *in Pſal.* 56. 12.

v. Abravanel *de cap. fidei cum* Vorſtio *c.* 13.

v. Seder Tephilloth *fol.* 6. *c.* 3. Venetiis *Anno.* 1566.

Phil. Jud. *de Victim offerent.*

mind of a wiſe man is God's Altar.

Thus I have given ſome account of the defects of the *Jewiſh* Religion, as it was delivered to them by *Moſes*, and as it ſtands compared with the Religion which our *Jeſus* taught. I ſhall now proceed to ſhew,

II. That theſe defects are made up and ſupplied by the Goſpel of *Jeſus Chriſt*, and that the Chriſtian Religion is thereupon very far preferible to that of the *Jews*.

And to the making this evident I ſhall,

1. Conſider, the *Precepts* of Chriſtian Religion, and look upon it as a *rule* of *life*, and we ſhall find it the moſt accurate rule of life that ever was made known to the World. There is not in any Religion whatſoever any parallel to the Chriſtian.

The Precepts of this Religion are agreeable to the reaſon of mankind, they tend to perfect humane nature, and render it like the Divine: They approve themſelves to the Conſciences of all wiſe and conſidering men, and thoſe very men who do not obey them cannot but approve of them, and have an inward veneration for them who do.

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As to that duty we owe to God we are taught to perform it becoming his Divine Majeſty, and his adorable perfections. We are directed to *believe* him, to *fear* him above all, to *love* him with our *whole heart*, to *truſt* in him and *depend* upon him in all our *ſtraits* and *needs*, to *ſubmit* quietly to his *Government*, and to *do* his *will*: To *worſhip* him with *pure hearts*, to *pray* to him with *great fervour* and conſtancy; To *give* him hearty *thanks*, and to do what we do for his *Glory*.

And theſe duties are founded upon the greateſt reaſon. For if we believe his *veracity* we are obliged to give *credit* to his *Revelation* though we be not able to comprehend what he doth reveal. He that is *almighty*, ought to be *feared* above all, and he who is onely *good*, and moſt *beneficial* to us ought be *loved* with our *whole heart*. Upon whom ſhall we *truſt* and *relye* but upon him who is *able* and *willing* to help them that truſt in him? Is it not fit we ſhould *ſubmit* to him who is *infinitely wiſe*, and who *governs* all things in *Heaven* and *earth*? And whoſe *will* ſhould we *do* but his who is without *iniquity*, who is juſt and right? If he be

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a *Spirit* it is fit we ſhould worſhip him in *Spirit* and in *truth*. And ſince we know that he *hears*, it is very reaſonable we ſhould at all times, and with great ardour *pray* unto him. And ſince we *receive* all good things *from* him it is but juſt we ſhould *praiſe* him as the *Authour* of all, and that we ſhould *glorifie* him as the ultimate *end* of all.

For the duties we owe to one another Chriſtian Religion gives the moſt incomparable rules. It requires a *patient ſubmiſſion* to our Superiors and Governours even then when we ſuffer wrong. It teaches us the moſt *exact juſtice* and the greateſt *humanity*, and *mercy* to one another. It obligeth us to pray for our greateſt enemies and to forgive them who do us the greateſt wrong. It allows us to do no wrong to another and to return none which is done to us. It is ſo far from allowing us to kill thoſe who are of another Religion that it permits us not to hate them. There is no *friendſhip* ſo inviolable and *ſacred*, no *Juſtice* ſo *impartial*, no *charity* ſo *unfained* and *extended*, and ſo *fervent*, no *gentleneſs* ſo *exemplary* as that which obtains among the genuine followers of *Jeſus*. They who

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are ſuch live at perfect peace with one another; they think no evil ſo far they are from doing it: They love one another with a pure heart fervently.

As to our ſelves our holy Religion recommends to us the *profoundeſt humility*, the greateſt *meekneſs* under calumnies, *patience* under ſufferings, *contentedneſs* in every condition; it teaches the moſt unbroken *fortitude*, the moſt *unſpotted chaſtity*; the moſt *unſhaken conſtancy*; it teacheth us ſtrict *temperance* in eating and drinking, great *moderation* in the uſe of bodily exerciſes; painfull *diligence* in our ſeveral callings, a ſingular *modeſty* and *gravity*; it puts us upon the greateſt *ſimplicity*, and *candour*, the greateſt *contempt* of worldly things, and the greateſt *hunger* and *thirſt* after *Spiritual*.

This holy Religion commends to our care and to our thoughts whatſoever things are *true*, *honeſt* (or, venerable) *juſt*, and *pure*, *lovely* and of *good report*, that have any thing of *vertue*, and any juſt title to *praiſe*, (Phil. 4. 8.) There is nothing commanded that is mean and low and unbecoming the greateſt rank of men, the higheſt birth, or the moſt refined wits. Here's nothing required

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of us that is *unreaſonable* and *unaccountable*. We muſt be very *humble* but here's room too for the greateſt *fortitude* and *courage*: We muſt be *modeſt* but may not be *ſneaking* and *cowardly* and *afraid* to appear for the *truth*. We muſt be *grave* but need not be *moroſe*, *juſt* but not *inclement*, *long-ſuffering* but not *ſtupid*, *courteous* but free from *fooliſh affectation*; here we are taught true *greatneſs* of mind but not *inſolence*, *poverty* of Spirit without *dejectedneſs*, and a *contempt* of the *world* without *haughtineſs*; *fortitude* is commended but not *audacity*, *conſtancy* but not *contumacy*, *diligence* but not *anxious carefulneſs*. This Religion teaches us to prefer the *publick good* before our *private*, to prefer what is *juſt* to what we judge *commodious*, to *abridge* our *ſelves* of our *own* liberties for the good of others.

v. Orig. *contra* Celſum. *l.* 8. What *Celſus* objected of old againſt the *Chriſtians*, that they ſhunned the *dedication* of *Altars*, of *Statues* and of *Temples* did but import that their Religion was *ſpirituql*, and ſo indeed it is, and 'tis a great perfection which belongs to it. It is not charged and burthened with 2 Col. 20. ceremonies, and ordinances, and *rudiments of the world*, as the law of *Moſes* was.

was. But what was ænigmatically and ſymbolically taught in the law of *Moſes* is plainly delivered in the Chriſtian Religion: We are taught to offer up *fervent Prayers* inſtead of *incenſe*, to *pare* away all *ſuperfluity* of *naughtineſs* inſtead of *circumciſing* the *foreskin*; we have our *Sacrifices of praiſe* inſtead of the *bloudy Sacrifices*, and are taught to offer up to God our *ſouls* and *bodies* inſtead of the *Holocauſts* preſcribed in that law: We are required to pay a *reaſonable* ſervice inſtead of that *bodily* one which God required of the *Jews* by *Moſes*.

Thoſe things which our Religion requires are good in themſelves, and the practice of them makes us better, and are therefore of general and univerſal good to mankind, and the whole race of mankind is concerned in them. They are not *municipal* or *topical* laws which oblige onely in one place or Countrey, but they oblige every where, in all times, and all Perſons whatſoever. *The Chriſtian* (ſays *Origen*) *looks upon every place as a part of the Univerſe, and upon the Univerſe as the Temple of God, and therefore prays in every place.* We are all united, by the Religion of *Jeſus*, into

Origen *contra* Celſ. *l.* 7.

into one body, and are all concerned in his holy Laws; The difference between the Jew and Gentile is quite taken away, and we are *all one in Chriſt Jeſus.* This difference was once very great. The *Jews* were tyed to certain ordinances and obſervations which rendred them very different from the Gentile world, and they thought they could not converſe with them by their Religion, and did deſpiſe them greatly: hence it was that there was a great Enmity between the one and the other, and thus things ſtood till *Jeſus* came, and till he ſuffered: But by cancelling thoſe *diſtinguiſhing Laws* and *Ordinances* which he did by his Croſs, he *aboliſhed the Enmity*, and *made peace:* He did thereby reconcile both to God having *ſlain the Enmity.* [1 Cor. 12. 13. Gal. 3. 28. Epheſ. 3. 6.]

Eph. 2. 14, 15.

There were ſome things allowed in the Law of *Moſes* upon the account of the hardneſs of the *Jews* hearts, and for the time of the *Moſaical* diſpenſation which are now by the better Law of *Jeſus* ſuperſeded, ſuch were *Polygamy* and *Divorces:* And many other things were required during that Minority of the Church which we are in

in no wiſe obliged to: Our Religion is full of the moſt weighty principles, and commends to us thoſe things which are of the greateſt and higheſt importance whatſoever. I proceed to conſider,

2. The *Reward* annexed to our obedience of theſe holy Precepts, and that is *Eternal life*. The *Jews* were engaged to obey their Law by promiſe of Temporal *rewards*: Thoſe rewards were very ſuitable to that *Carnal people*, and very *proportionate* to thoſe rudiments of the World. Thus we doe with Children when they goe to School, to learn their firſt Elements, we allure them with knacks and toys that we may engage them to lay the foundation of more manly wiſedom.

------ *pueris dant Cruſtula blandi*
Doctores elementa velint ut diſcere prima.

God did thus by the *Iſraelites*. He invited them to obey thoſe ordinances by the promiſe of victory, and plenty and long life: He deſigned all this while greater things, and though he did not clearly promiſe, yet he did intend to beſtow the Bleſſing of Eternal life to his ſincere and faithfull Servants. But the clear promiſe of Eternal life was a

bleſſing which God reſerved for the times of the Goſpel. The good men under the Law *obtained indeed a good report by faith:* And by the great things they did, and ſuffered, they gave proof that their faith was ſincere, and accompanied with an hope that extended beyond this preſent ſtate: But ſtill the expreſs promiſe of Eternal life was reſerved for the days of the *Meſſias:* And this is the clear meaning of the words of the Authour of the Epiſtle to the *Hebrews*. Where ſpeaking of the holy men of old time, he adds. *And theſe all having obtained a good report by faith, received not the promiſe. God having provided ſome better thing for us.* This is the great perfection of the Chriſtian inſtitution that it gives the clear promiſe, and ſure hopes of Eternal life. And 'tis mentioned as doing ſo when it is compared with the *Moſaical* inſtitution. *For the Law made nothing perfect*, i. e. it did not perfect thoſe very men who lived under it, and ſubmitted to it. For it not giving a full pardon for offences, and not affording expreſs aſſurance of Eternal life, it was not powerfull enough to perfect thoſe who were under it. But then follows,

Heb. 11. 39, 40.

Heb. 7. 19.

follows, what the Goſpel doeth. But *the bringing in of a better hope did, by the which we draw nigh unto* God. Where we find the Goſpel called the *bringing in of a better hope*, and that muſt be the hope of Eternal life, for the hope of temporal good things was brought in by the Law of *Moſes*.

Agreeably hereunto it is alſo ſaid of *Jeſus* that he was *made a ſurety of a better Teſtament*. (Heb. 7. 22.) And a *Mediatour of a better Covenant which was eſtabliſhed upon better promiſes*. (Heb. 8. 6.) And it is elſewhere ſaid of *Jeſus* that he hath *aboliſhed death and brought life, and immortality to light through the Goſpel*. (2 Tim. 2. 10.) And the Authour of the Epiſtle to the *Hebrews* ſpeaks to the ſame purpoſe elſewhere. Heb. 9. 6, 7, 8. He tells there were two parts of the Sanctuary, which he calls two Tabernacles; and that *the Prieſts went always* (i. e. conſtantly twice every day) *into the firſt Tabernacle accompliſhing the ſervice of God*. viz. to offer incenſe, and to take care of the Lamps: *But into the ſecond went the high Prieſt alone once every year not without bloud, which he offered for himſelf and the errours of the people*. Thus the High Prieſt, at

the day of expiation onely, was admitted into the Holy of Holies: The meaning of this is expreſſed in the following words. *The holy Ghoſt this ſignifying that the way into the holieſt of all, was not yet made manifeſt, while as the firſt Tabernacle was yet ſtanding.* The meaning of which words is plainly this; That the holy Spirit by this appointment, in the *Moſaical* inſtitution, did intimate that the way to Heaven was not laid open during that diſpenſation; And this will evidently appear from what hath been ſaid before to this purpoſe. St. *Peter* bleſſeth the God and Father of our Lord *Jeſus Chriſt, which according to his abundant mercy, hath begotten us again unto a lively hope* (Or, an *hope of life*, as it is in another Greek Copy, and that, of *Eternal life* alſo, as appears from the following words) *by the Reſurrection of Jeſus Chriſt from the dead. To an inheritance incorruptible and undefiled, and that fadeth not away, reſerved in Heaven for you.*

Pag. 332. & 333.

2 Pet. 1. 3, 4.

Here we have an encouragement incomparably great and ſuch as will ſufficiently move us to obedience. The hope of eternal life is enough to engage us to obey the precepts of *Jeſus*, and to reconcile

concile us to all the labour and difficulty which may at any time attend upon our obedience. *Eternal life* imports more than we can expreſs, or comprehend: ſomething more excellent than what our eye hath ſeen, our ear hath heard, or our ſhallow mind is able to conceive. Crowns and Scepters, Feaſts and Triumphs, worldly Succeſs and proſperity are but little and faint reſemblances of the eternal, unſpeakable, and inconceivable happineſs. This it *clearly* revealed, the *promiſe* is *often repeated*, the thing promiſed is expreſſed by *words* of the *higheſt* import, and in ſuch a *manner* as ſpeaks the thing it ſelf too big to be *expreſſed*, and too *glorious* to be *comprehended* by men who *dwell* in the *body*. It is a reward ſtupendiouſly *great*, and therefore very *powerfull*; it is *ſpiritual*, and therefore engageth *us* to be ſo too; it is *conditional*, and therefore is fitted to ſecure our *duty*. The *faint hope* of *riches*, of *honour*, of *temporal* good things hath a mighty force: The hope of Heaven where it is well grounded, where believed, and conſidered with due application will be of great force to render us *patient* and *diligent*, and *fervent* in our

obedience. I proceed to conſider,

III. The *help* and *power* to obey this Religion which the Religion of *Jeſus* is attended with. The laws of our Saviour have the promiſe of Divine aſſiſtance annexed to them. The effuſion of the Holy Ghoſt was a bleſſing reſerved for the days of the *Meſſias*; Our Saviour promiſed this Divine aid, and made good his word as hath been
Joel 2. 28. ſhewn before: The Prophets of old
Iſa. 35. 7. 44. 3. did foretell what our *Jeſus* made good:
Joh. 14. And when *Jeſus* did promiſe the *Holy Spirit* to his followers he did promiſe him as a Comforter who ſhould abide with them *for ever*. Indeed the miraculous gifts of the Holy Ghoſt were not deſigned to continue in the Church any longer than the *reaſon* and the *neceſſity* of them continued. When the Chriſtian Doctrine was *planted* and *Univerſally* received *Miracles* ceaſed. But the Holy Spirit continues ſtill in the Church of *Chriſt*, and does renew and purifie the hearts of the ſincere believers. We have the utmoſt aſſurance that we ſhall receive this Holy Spirit, who
Lu. 11. 13. Rom. 8. 26. helps our infirmities, and is greater in
1 Joh. 4. 4. us than he who is in the World. The Goſpel is *the miniſtration of the Spirit*, and

and of ſuch a ſpirit as does not kill (as the lettter of the law did) but *giveth life*: 'Tis by *faith* and not by the law that we have the *promiſe*, and the aſſiſtance of the Spirit. The Goſpel is a ſtate of *liberty*, of *ingenuity* and *freedom*: We are by this Spirit freed from the greateſt ſlavery and bondage; from the Dominion of our luſts, and the dread and horrors of our conſcience. We are enabled to obey, and endued with power to doe what our Religion does command. Hence it is that the Goſpel, as it is conſidered in oppoſition to the law, is called *grace*, or, the *grace* of God in the new Teſtament; becauſe it is accompanied with power or grace enableing us to yield obedience to the precepts of *Jeſus Chriſt*. And our obligation to conquer our ſins under the Goſpel is now inferred from our having embraced it. *Sin ſhall not have Dominion over you: For ye are not under the law but under grace.* i. e. Sin ſhall no longer over-power you now; for ye are not under the law (which did indeed rigourouſly *require obedience* but not *help* you to *obey*) but ye are under *grace*, that is, ye are now admitted to a *covenant* of *grace* where you have not

2 Cor. 3. 6, 8. Gal. 2. 3, 5, 14.

Gal. 4. 6. Rom. 8. 3.

Rom. 5. 21 Gal. 5. 4. Tit. 2. 11.

Rom. 6. 14

onely aſſurance of pardon upon your ſincere repentance, but are encouraged alſo by the promiſe of eternal life, and offered aſſiſtance to enable you to obey.

On the other hand the law was weak, and had not this promiſe of the Spirit annexed unto it. And upon the account of its weakneſs it is very frequently called *fleſh* in the new Teſtament, as the Goſpel is called the miniſtration of the *Spirit* upon the account of that power enabling us to obey with which it is attended. And the *legal* ordinances are called *weak* and *beggarly elements*, or, *rudiments*. And indeed the law of *Moſes* might be juſtly called weak as compared with the Doctrine of the Goſpel; for the law was not able to effect what the Goſpel hath done; it *gave not life*, it did not furniſh men with power to yield an inward and ſpiritual obedience: Sin was *forbid* indeed by the *law* but not *kept under* and *reſtrained*. It *directed* mens obedience but did not *powerfully aſſiſt* them. It was a yoke but not an eaſie one as that which *Jeſus* puts upon us, but ſuch as the *Jews* knew neither how to *bear* or to *break*. And hence it is that they who were under the law are repreſented as in a State of Slavery

Rom. 7. 5. Gal. 4. 9. Phil. 3. 3. *with* Rom. 8. 3. Gal. 3. 3. Heb. 7. 16.

Gal. 3. 21. Rom. 7. 5, 8. Act. 15. 10.

Gal. 4. 3. 24.

Slavery and Servility. Whereas the law of *Moſes* was weak, and they to whom it was given did tranſgreſs it, and were obnoxious to a curſe, God does promiſe to the *Jews* to enter into a new and better convenant with them; *after thoſe days, ſaith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they ſhall be my people.* Jer. 31. 33.

I ſhall in the next place take into conſideration.

IV. The *aſſurance* of *pardon* of ſin which the Goſpel gives, and conſequently the foundation it layes for the *quieting* our *conſciences*, far beyond what was done by the law of *Moſes*. I have before ſhewed the defectiveneſs of that proviſion by Sacrifices which was made in the law of *Moſes*: I ſhall ſhew that this is ſupplied in the covenant of grace made by *Chriſt*. And this was foretold very particularly as a ſpecial and peculiar grace belonging to this new covenant, as it is diſtinguiſhed from that between God and *Iſrael* by the mediation of *Moſes*, which God had promiſed to make. God promiſes not onely to *write* the *law upon their hearts*, and conſe-

conſequently to work in them the ſaving knowledge of himſelf, but more eſpecially aſſures them of their pardon and remiſſion. *For I will forgive their iniquity, and I will remember their ſin no more.* Jer. 31. 34.

There is nothing bears ſo hard upon a man as his guilt does. And in many things we offend all. We are all guilty more or leſs, and conſequently obnoxious to the horrors of our conſcience and the wrath of God. This is the great torment of life, and there is no trouble like it. A guilty mind bears harder upon us than any outward *trouble*. And then he that hath ſinned is anxious and ſuſpicious, he is not eaſily aſſured of his pardon: he that broke the Law of *Moſes* was liable to the Curſe of it. And though Sacrifices were allowed, I have ſhewed the defects of that proviſion.

But the Goſpel gives us the utmoſt aſſurance of our pardon upon terms that are gentle, and reaſonable, and by no means to be refuſed. What-ever our ſins have been, yet upon our repentance, and ſincere obedience for the future, we are ſure of God's favour, and of his being reconciled to us: He beſeech-

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eth us now to be reconciled to him upon theſe gentle and eaſie terms: This is the Tenor of this new *covenant* or *covenant* of *grace*, of which *Jeſus* is the *Mediator*: He hath procured this for us, he hath *purchaſed* this by his *merits*, *ſealed* it by his own precious *bloud*, *aſſured* it to us by his *Reſurrection*, and *powerfull interceſſion*; he *confirmed* it by *ſtupendious Miracles*, *proclaimed* it to all the world by his *meſſengers*, and *given* us the *ſigns* and *evidences* of it by his *holy Sacraments*, and *ſolemn inſtitutions*. There is nothing wanting to enſure this our pardon unto us: Here's no ſhadow left for our doubt or anxious fears, we have all the poſſible aſſurance which we can deſire. *While we were yet ſinners Chriſt died for us: much more then being now juſtified by his bloud we ſhall be ſaved from wrath through him. For if when we were enemies we were reconciled to God by the death of his Son: much more being reconciled we ſhall be ſaved by his life.* Theſe laſt words contain an argument invincible, and altogether unanſwerable, and ſuch as affords the ſtrongeſt conſolation: If God looked after us when we were his avowed enemies, if even then he gave up his moſt

Rom. 5. 8, 9, 10.

moſt dear Son to death, and at ſo great an expence reſtored us to favour, ſurely he will now not abandon us to deſtruction. He that was ſo kind to his enemies will not now forſake his friends. So great and dear a love will not be extinguiſhed. It was a great price (and an inſtance of the greateſt love) by which we were reconciled when we were enemies, 'twas by the death of the Son of God. We had little reaſon to expect this favour and this expence. But now we may be ſaved without his giving up his Son again to death, and need not therefore doubt that we ſhall be ſaved by his life. The *Jew* under the law of *Moſes* had great cauſe to fear, for when he tranſgreſſed (and that he did when-ever he continued not obedient to all the words of that law) he put himſelf under the rigour and curſe of the law. But God hath now made a better covenant with us, and given us the greateſt hopes of pardon upon our repentance and ſincere (though it be not ſin-leſs) obedience to the laws of *Chriſt*.

Here is pardon to be had for *all manner* of ſin. There were many ſins under the law of *Moſes*, as hath been obſerved, for which no remiſſion

miſſion was to be had from any Sacrifice allowed by that *law*. He that was guilty was liable either to *death*, or to *exciſion*. We are better provided for by this covenant of grace. *All manner of ſin and blaſphemy* (ſays *Chriſt*) *ſhall be forgiven unto men*. Blaſphemy, as hath been obſerved before, was one of thoſe ſins for which there was no expiation allowed under the law of *Moſes*. But even for this ſin there is pardon in this covenant of grace. For our Soviours words do not ſpeak of the *event* of things, but of the *proviſion* which is now made: Blaſphemy *ſhall be forgiven*, i. e. there is pardon to be had for it. Mat. 12. 31. 1 Tim. 1. 13, 16.

And he who was himſelf a *Blaſphemer* tells us that he *obtained mercy*; nor does he onely tell us that, but alſo that he therefore obtained mercy for a *pattern to them who ſhould hereafter believe*. Our Saviour goes on, *whoſoever ſpeaketh a word againſt the Son of man it ſhall be forgiven him*. There were thoſe who ſpake againſt *Chriſt*. The Perſon of *Jeſus* was contemned and reproached for the meanneſs of his birth, the poverty of his condition, or freedom of his converſation, and afterwards for the ignominy of his death: But this ſin Matt. 12. 32.

did

did not exclude the poſſibility of repentance, and the hope of pardon.

Here's pardon for every ſin; the Goſpell invites and receives the vileſt ſinners, but ſhelters them not if they continue to wallow in their mire. We may learn what ſins have been forgiven from the words of the Apoſtle.

1 Cor. 6. 9, 11. *Such were ſome of you but ye are waſhed*, &c. They had been *Fornicatours*, *Idolaters*, *Adulterers*, *Effeminate*, *Abuſers* of themſelves with *Mankind*, *Thieves*, *Covetous*, *Drunkards*, *Revilers*, *Extortioners*. Such the Chriſtian Doctrine found them, but it did not leave them ſuch: They were cleanſed of theſe impurities; They were *waſhed*, *ſanctified* and *juſtifyed* in the name of the *Lord*

Tit. 3. 3, 5. *Jeſus, and by the Spirit of our God.* It was a wretched plight in which the Goſpel found men when it firſt advanced in the world: They were *fooliſh*, *diſobedient*, *deceived*, *ſerving divers luſts* and *pleaſures*, living in *malice* and *envy*, *hatefull* and *hating* one another: Good God, what a wretched condition was this! How was thy Creature, made in thine own Image, deformed! What a darkneſs and diſorder hath ſpread it ſelf upon the intellectual world! Men re-

retained the ſame ſhape and figure that they had from the beginning; They were of an erect or upright ſtature; They were not overgrown indeed with horns, and hoofs and claws; but otherwiſe they were at beſt but *brutes* in *humane ſhape:* Their *manners* were *crooked*, their *minds* were *bowed* down to the *ground*, they were *ſalvage* and *ravenous* as *wolves* and *bears*. But were theſe Creatures out of the reach of this mercy tendered in the Covenant of Grace? By no means. Theſe men were ſaved by the *waſhing of regeneration* and *renewing of the Holy Ghoſt*. Our Lord came to call ſinners to repentance; And the greateſt ſinners were pardoned; Thoſe who had *worſhipped Idols*, who had been *poſſeſſed* by *Devils*, and who had perſecuted the *Church* of *Chriſt*. In a word, by our *Jeſus, all that believe are juſtified from all things, from which we could not be juſtified by the Law of Moſes.* Ἀνθρωποειδὴς θηρία. Phil. Act. 13. 39.

It is true indeed that our Saviour hath ſaid, that *whoſoever ſpeaketh againſt the Holy Ghoſt it ſhall not be forgiven him.* And it is the onely ſin which is excepted. Thoſe words of our Saviour, if rightly underſtood, are no objection Matt. 12. 32.

of

of weight againſt what hath been ſaid before, *viz.* that the Goſpel affords a pardon for all manner of ſin. For this ſuppoſes that men aſſent to the truth of the Chriſtian Doctrine and embrace it. Now that *ſin* againſt the *Holy Ghoſt*, of which our Saviour ſpeaks, is of ſuch a nature as ſuppoſeth the perſon guilty of it to be one, who not onely does not aſſent to the truth of the Chriſtian Doctrine, but reſiſts the Evidence and Confirmation of it which was effected by the *Holy Ghoſt*, and does calumniate and blaſpheme the Divine Authour of that Evidence. Thoſe Phariſees, who imputed what our Saviour did to the Prince of the Devils, did not believe the Doctrine of *Chriſt*. Nor can any man who aſſents to the truth of the *Chriſtian* Doctrine be guilty of that ſin againſt the Holy Ghoſt of which our Saviour ſpeaks. The Holy Ghoſt in that place is not conſidered as the *Third perſon* of the *Trinity*, and the *authour* of *holineſs* in us (in which reſpect every act of profaneneſs might in ſome ſenſe be called a ſin againſt the Holy Ghoſt) but is conſidered there as a *Witneſs* to the truth of the *Chriſtian* Doctrine. And upon that account

count that *blaſphemy* is ſaid to be unpardonable. He that was guilty of that ſin was one who rejected the Chriſtian Doctrine. It is no diſparagement to the moſt effectual Medicine in the World, that it does not cure that diſeaſed perſon who refuſeth to apply it. The Goſpel affords a pardon for every ſin, but there is no hope for him who rejects it.

It was a charge of old againſt Chriſtian Religion, that it invited and gave hope of pardon to the moſt profligate ſinners. *Celſus* long agoe objected it againſt our moſt Holy Religion. He ſays that in other myſteries the profane were diſmiſſed, and none was called in but he *who had pure hands*, who was *wiſe in ſpeech, free from vice*, &c. But (ſays he) among the Chriſtians are called in Ὅστις ἁμαρτωλὸς, &c. *Whoever is a ſinner, a fool, or childiſh, or miſerable; ſuch* (ſays he) *does the Kingdom of God receive.* But, as *Origen* anſwers well, theſe vile men are not preſently admitted to the participation of the *myſteries* of this Religion, but to the *Cure* which it works upon them. It gives them pardon upon their amendment. Origen *contra* Celſum. *l.* 3.

The *Jews* from their Sacrifices had hopes of pardon, but they were but faint hopes, if compared with what we have under the Goſpel of Chriſt. God hath given us the utmoſt aſſurance. For, 1. He hath given up his beloved Son to death. *Chriſt our Paſſover is ſacrificed for us.* He was that *Lamb* of *God* who takes away the ſin of the World. Here's a Sacrifice without *ſpot*, of an infinite price and value, a Sacrifice of a *ſweet-ſmelling Savour.* A Sacrifice which God provided and accepts. Our Saviour hath waſhed us from *our ſins in his own bloud.* We are by the Goſpel brought to *Jeſus the Mediatour of the New Covenant, and to the bloud of ſprinkling that ſpeaketh better things than that of Abel.* The bloud which *Jeſus* ſhed does not onely ſpeak better things than the bloud of the Legal Sacrifices ordained by the hands of *Moſes*, but alſo better than the Sacrifice which *Abel* offered up. For though *Abel* were a *righteous* perſon, though he offered a *more excellent Sacrifice* than his brother, and God did declare *his acceptance* of his *ſacrifice* by a viſible token from Heaven; Though *Abel* offered his Sacrifice by *faith*, and

2 Cor. 5.7. Joh. 1. 29. 1 Pet. 1. 19. Eph. 5. 2. Rev. 1. 5 Heb. 12. 24.

Heb. 11. 4. *with* Gen. 4. 4.

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be juſtly *celebrated* among the worthies and the faithfull; Though God bore witneſs to his righteouſneſs, and though, he being ſo long ſince dead, yet he ſpeaketh; yet for all this the bloud which he offered is not to be compared with the bloud of *Jeſus*. And could any thing have been ſaid more to the advancing the value of the bloud of *Chriſt*, And its efficacy to procure our pardon, than that it ſpeaks better things than that of *Abel*. This Sacrifice need *not* be *repeated*, as the Legal Sacrifices were. This Sacrifice *purges* the *Conſcience*, the legal ones did but *ſanctify* to the *purifying of the fleſh*. This Sacrifice is of value ſufficient to procure pardon for the whole race of *mankind*, and is not confined in its virtue or effects to any certain People as the Legal Sacrifices were. 2. The Reſurrection of *Jeſus* from the dead gives farther aſſurance of our pardon. When our Lord gave himſelf up to death as our ſurety he undertook our ranſome, but when he aroſe again, he aſſured our diſcharge. He was *delivered* for our *offences*, that is a foundation of ſome hope; But then he was *raiſed again* for our *juſtification*. If death had detai-

Heb. 9.12. 25. Heb. 10.2. *ch.* 9.13,14. 2 Cor. 5.15. Heb. 2. 9. Joh. 3. 17.

Rom. 4.25.

ned our Lord his death would not have afforded us any hope; Our hope was raiſed with our Saviour. 3. Our Saviour's entring into Heaven, and *interceſſion* there on our behalf; does ſtill give us farther aſſurance of our *Pardon* and *Forgiveneſs*. *If any man ſin we have an advocate with the Father, Jeſus*
1 John 2. 1, 2. *Chriſt the righteous. And he is the propitiation for our ſins, and not for ours onely but alſo for the ſins of the whole*
Act. 5. 31. *world.* Again, *him hath God exalted with his right hand to be a Prince and a Saviour for to give repentance to* Iſrael, *and forgiveneſs of ſins.* The *Jews* expected pardon of their ſins on their great day of Expiation, when the High Prieſt went into the moſt holy place
Heb. 9. 7. with *bloud* which he *offered for himſelf, and the errours of the People.* Their High Prieſt had ſins of his own to be expiated, and the bloud which he offered was the bloud of a beaſt, upon both accounts the Peoples hope was the more languid. But bleſſed be God, we are better provided for, and our hope is more firmly built. We have an high Prieſt the moſt perfect, and ſpotleſs:
Heb. 7. 26, 27, 28. *Such an High Prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners,*

ſinners, and made higher than the Heavens; who needeth not daily, as thoſe high Prieſts, to offer up Sacrifice, firſt for his own ſins, and then for the peoples: For this he did once when he offered up himſelf. For the Law maketh men High Prieſts which have infirmity: but the word of the Oath which was ſince the Law, maketh the Son who is conſecrated for evermore. Here is nothing wanting toward the quieting our Conſciences, and the ſecuring our pardon. *Jeſus* is our High Prieſt, our Patron and Advocate with God. There are but three things required to render a Prieſt the moſt excellent, and perfect in the higheſt degree, and they are all to be found in our *Jeſus*. Firſt, that he have ſufficient power with God to render him propitious to thoſe for whom he undertakes; Secondly, that he have ſo much good will for thoſe, whoſe advocate he is, as to incline him to uſe his power for their advantage. Thirdly, that he always live and continue in that Authority and Power, and with that good will. Our *Jeſus* hath ſufficient Power with God: He hath all *Power in Heaven* and *Earth*, and a *name above every name*; and he hath great good will for thoſe for whom

D. Outram *de ſacrificiis* p. 290.

Mat. 28. 18

Phil. 2. 9.

whom he undertakes. He hath been acquainted with the infirmities of humane nature, an *High Prieſt* that is touched with the feeling of our infirmities, having been *tempted like as we are*. He is at once a *Merciſull* as well as *faithfull High Prieſt*; And, beſides this, He *ever lives to make interceſſion*. He continueth ever, and hath a *Prieſthood* that is *unchangeable*, or, which *paſſeth not from one to another*. So that the *death*, and the *reſurrection*, and *interceſſion* of *Jeſus* (as our high Prieſt) lay a ſure foundation for the quiet of our conſcience. Theſe three are put together by St. *Paul* to my preſent purpoſe. *Who is he that condemneth?* (ſays He) It is *Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.* 4. The *holy Spirit* which *Jeſus* did not onely promiſe, but beſtow upon his followers is ſtill a farther pledge of our pardon and forgiveneſs, and indeed of our future glory and happineſs. For ſo the holy Spirit is ſaid to be the *earneſt of our inheritance*. The Greek word, which we truly render *earneſt*, ſignifies a part of price or wages which is given in hand to ſecure the receiver of the whole

Heb. 4.15. with ch. 5. 2.
ch. 2. 17.
Heb. 7.24, 25.
Rom. 8.34.
Eph. 1.14. 2 Cor. 1. 22. 5. 5. Eph. 4.30.

whole ſumm. And ſuch is the holy Spirit to us: He gives us full aſſurance that we ſhall be admitted to the whole inheritance. *The Spirit it ſelf beareth witneſs with our Spirit, that we are the Children of God; and if Children then heirs, heirs of God and joint-heirs with Chriſt:* We are elſewhere ſaid to be, by the *holy Spirit of God, ſealed to the day of redemption:* And that expreſſion is of the ſame import with the former. We ſeal and mark things that are of the *greateſt value*, and which are to be *preſerved* and *kept ſafe* as a *peculiar*. And this was the reaſon why thoſe who were deſigned to be preſerved are ſaid to be *ſealed* and *marked*, for by this they were ſet aſide to be preſerved from the common deſtruction. We do by recieving the Spirit receive a great aſſurance of our pardon and future glory. The Apoſtle's argument is very ſtrong, *If the Spirit of him that raiſed up Jeſus from the dead, dwell in you, he that raiſed up Chriſt from the dead ſhall alſo quicken your mortal bodies by his Spirit that dwelleth in you.* We are now rendred ſecure of our future inheritance and glory, how mean ſoever our preſent condition be. *Our Saviour hath*

Rom. 8. 16, 17.

Eph. 4.30.

Rev. 7. 3. Ezek. 9.4.

Rom. 8. 11.

given us the earneſt of the Spirit and taken from us the earneſt of our fleſh, and carried it into Heaven as a token that his followers ſhall be tranſlated thither. Says one of the Ancient Fathers of the Church. 5. The Sacraments which *Jeſus* hath inſtituted, and annexed to this covenant of grace do give us farther evidence and aſſurance of our pardon and forgiveneſs. By *Baptiſm* we are received into the Church of *Chriſt* where pardon is to be had, and into a State of pardon and forgiveneſs. *John* the *Baptiſt* is ſaid to *baptize in the Wilderneſs, and Preach the Baptiſm of repentance for the remiſſion of ſins*, (Mark 1. 4.) And *Ananias* ſaid, *ariſe and be baptized and waſh away thy ſins*, (Act. 22. 16) Baptiſm was a pledge of Salvation, and they who received it were *marked* out not for *deſtruction* but for *deliverance* and ſafety. And thus it was underſtood of old to be a pledge of ſafety: When *John Baptiſt* ſaw the *Phariſees* and *Sadducees* come to his Baptiſm he ſaid unto them, *O Generation of Vipers who hath warned you to flee from the wrath to come.* (Matt. 3. 7.) *Repent and be baptized* (ſays St. *Peter* to the Jews) *every one of you, in the name*

Quemadmodum nobis arrabonem ſpiritus reliquit, ita & à nobis arrabonem carnis accepit, & vexit in cælum pignus totius ſummæ, &c. Tertullian. *de reſurr. Carnis.*

Act. 2. 38. 40.

name of Jeſus Chriſt for the remiſſion of ſins. And preſently after that he added, *ſave your ſelves from this untoward Generation.* The ſame Apoſtle elſewhere, ſpeaking of the Ark of *Noah*, wherein they were ſaved who entred into it, adds, *the like figure whereunto* even *baptiſm doth alſo now ſave us*, &c. And the *Sacrament* of the *Lord's Supper* is alſo a pledge of God's *favour*, and our *reconciliation:* We are admitted to feaſt upon the great Sacrifice which was offered upon the Croſs. This was not allowed in Sacrifices under the Law, that were expiatory, to the People. We partake of the body and bloud of Chriſt; of that body which was offered upon the Croſs, and of that bloud of *the New Teſtament which was ſhed for many for the remiſſion of ſins.* (Matt. 26. 26.) 6. Our Lord *Jeſus* ſent forth his Meſſengers into the World to declare pardon to the penitent. He took care that *repentance and remiſſion of ſins ſhould be preached in his name among all Nations.* They were entruſted with the Power of the Keys, to bind and looſe, to let into the Kingdom of God, and to exclude from it.

1 Pet. 3. 21.

Luk. 24. 45.

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It were eaſie to ſhew that the Chriſtian Religion does upon other accounts, beſides what have been named, excell the Law of *Moſes:* It had a better *Mediatour*, and was better confirmed: It was more *ſucceſſull*, and farther *ſpread*, and affords both *more*, and more *conſpicuous Examples* than are to be found under that Law; It is attended with greater motives to *obedience*, as well as greater motives of Credibility. The *Jews* are preſſed to obey God becauſe he brought them out of *Egypt*. The motive had great force, but 'twas peculiar to that People. We are conſtrained by the Love of God in *Chriſt Jeſus*. We are moved by the love of Chriſt which paſſeth knowledge. His death and paſſion, the comforts of the Holy Ghoſt, the unſpeakable love of God, and hope of pardon, and of Eternal life, theſe are our motives to obedience. Theſe are great enough to thaw and unlock the moſt obdurate heart, to work upon the moſt benummed minds. I proceed to conſider

III. The uſefulneſs of the foregoing diſcourſe. And that is very great where it is duly weighed and conſidered. It would

would be of great uſe to the *Jew*, would he but conſider it and lay it to heart. And is of very great uſe to the Chriſtian, to awaken him to the greateſt regard to his holy Religion, and to a very hearty embracing of it. I ſhall at preſent onely conſider this one advantage which it will afford us, *viz.* that it gives us a fair occaſion of inquiring into the great Ends and Cauſes, for which the Law of *Moſes* was given.

I will not here undertake to inſiſt upon all the Cauſes of the Law of *Moſes*: Much leſs will I goe about to inquire into the reaſon of the particular Precepts of that Law. I make no doubt but that God gave the *Jews* that Law to keep them from Idolatry, and to that purpoſe to preſerve that People ſeparate from the neighbour Nations. Many of the rites appointed (I doubt not) were therefore preſcribed, becauſe they ran Counter to thoſe rites which did obtain among Idolaters then in being. I will onely conſider the ends of this Law, as far as my preſent argument is concerned. And that I ſhall doe in the following particulars.

1. The

1. The Law was given to reſtrain the *Jews*, and keep them from a looſe and licentious Courſe of ſinning. The promiſe of the *Meſſias* was made to *Abraham*, above four hundred years before the giving of the Law; But though the *Meſſias* were then promiſed, God did not think fit to ſend him preſently: In the mean time the *Jews*, the Children of *Abraham*, whom God had choſen for his Church, were to be reſtrained from living as they liſt. They were very prone to wickedneſs, and needed a reſtraint in the mean time: Therefore was the Law given, and given with great ſolemnity and terrour; It denounced many evils againſt tranſgreſſours, and left them liable to a curſe, the more effectually to oblige them to obedience. It was not given as God's laſt revelation, nor to give life and to juſtifie them. *Wherefore then* ſerveth *the Law? It was added becauſe of tranſgreſſions.* God did not think it fit, that they ſhould be left unreſtrained: *The Law is not made for a righteous man, but for the lawleſs and diſobedient.*

Gal. 3. 19.

1 Tim. 1. 9. with Gal. 5. 22.

2. The Law was given as that which contained *types* and *ſhadows* of good things to come, and was therefore given,

ven, that they might have among them a *pledge* of thoſe ſpiritual good things to be beſtowed in the days of the *Meſſias*. The great promiſe which God made to *Abraham* was the promiſe of the *Meſſias*, this promiſe was renewed afterward when *Iſaac* was born; it was repeated by *Jacob* to his Sons before his death. The *Meſſias* was the deſire and expectation of the more wiſe and devout *Iſraelites*. They receive a Law in the mean time full of *types* and *ſhadows* of what they were to expect in the latter days or the days of the *Meſſias*. Hence it is that the Goſpel, as it is diſtinguiſhed from this Law is called *truth*; not as *truth* is oppoſed to *falſehood*, but as it is oppoſed to *types* and *ſhadows*, and as it ſpeaks the *ſubſtance* of what was but *ſymbolically* repreſented before. Thus it is ſaid that the *Law* was given by *Moſes*, and that grace and *truth* come by *Jeſus Chriſt*. John 1. 17. And the Goſpel is called the *word of truth*, Eph. 1. 13. Our Saviour tells us that he is the *way* and the *truth*; Joh. 14. 6. and tells the Woman of *Samaria*, that the *true* worſhippers ſhall worſhip the Father in ſpirit and in *truth*; Joh. 4. 23. They that obey the Goſpel are ſaid to *walk* in the *truth*, Heb. 8. 2.

and

and obey the *truth*; And *Heaven* is
Heb. 10. 1. called the *true* Tabernacle. The Law
ch. 8. 5. had a *ſhadow of good things to come, and not the very Image of the things.* The Prieſts under the Law are ſaid to *ſerve unto the example* and *ſhadow of heavenly*
Coloſſ. 2. 17. *things.* That Law was a pledge of a better, and the things therein commanded were but a *ſhadow of things to come.*
Heb. 3. 5. *Moſes* was faithfull as a ſervant *for a teſtimony of thoſe things which were to be ſpoken*, viz. *by Jeſus* and his followers: For ſo the *Syriack* hath it, for thoſe things which were to be *ſpoken by him.*

3. To diſpoſe men for the reception of the Goſpel of *Chriſt.* It was well fitted for this end: And that this was the end of it, is very evident from the
Gal. 3. 22, 23, 24. words of the Apoſtle. *The Scripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe. But before faith came, we were under the Law, ſhut up unto the faith, which ſhould afterwards be revealed; wherefore the Law was our School-maſter to bring us unto Chriſt, that we might be juſtified by faith.* Whoever duly conſiders what hath been ſaid above of the nature of many

of

of the *Moſaical* precepts (which were of their own nature things very minute) of their ſymbolicalneſs and reference to better things to come, of the malediction to which the tranſgreſſours of the Law were ſubject, and the defectiveneſs of the Legal Sacrifices, and the ſlender hope of pardon which that Law afforded, will eaſily underſtand that the Law was a School-maſter to bring men to Chriſt. The Law ſhewed men their diſeaſe, but did not cure and heal them, but referred them to ſome better proviſion which our Lord hath made for us in the Goſpel.

What hath been ſaid does ſufficiently prove that the Chriſtian Religion does very much ſurpaſs that of the *Jews*; And alſo that our *Jeſus* is that very *Chriſt* who was promiſed from the beginning, and was the hope and expectation of the faithfull in the Old Teſtament.

F I N I S.

Places of Scripture Explained.

Chap. Ver. Page.

GEneſis.] *IX.* 6. *Whoſo ſheddeth man's bloud by man ſhall his bloud be ſhed: for in the image of God*, &c. p. 400

XII. 3. with *XXII.* 18.—*And in thee ſhall all the families of the earth be bleſſed. And in thy ſeed ſhall the Nations*, &c. 51, 52

XXII. 4. *And on the third day Abraham lift up his eyes*, &c. 300

XXXV. 21. *And Iſrael journeyed and ſpread his tent beyond the tower of Edar.* 63, 64

XLIX. 10. *The ſceptre ſhall not depart from Judah, nor a lawgiver from between his feet, untill Shiloh come: and unto him ſhall the gathering of the people be.* 74, 75, 82

Ib. 18. *I have waited for thy ſalvation, O Lord.* 14, 15

Exodus.] *XII.* 6.—*And the whole aſſembly of the congregation of Iſrael ſhall kill it in the evening.* 214

Numbers.] *XIII.* 16. —*And Moſes called Oſhea the Son of Nun Jehoſhua.* 11

XVI. 5. *And he ſpake unto Korah and unto all his company, ſaying, even to morrow the Lord will ſhew who are his, and who is holy, and will cauſe him to come near unto him: even him*, &c. 136

XXI. 9. *And Moſes made a Serpent of braſs, and put it upon a pole, and it came to paſs,*

Chap. Ver. Page.
that if a Serpent had bitten any man, when he beheld the Serpent of braſs, he lived. 210
Deuteronomy.] *XVI.* 6. *But at the place which the Lord thy God ſhall chooſe to place his name in, there thou ſhalt Sacrifice the Paſſeover at even, at the going down of the Sun, at the ſeaſon that thou cameſt forth out of Egypt.* 222.
XVIII. 18. *I will raiſe them up a Prophet from among their Brethren, like unto thee, and will put my words in his mouth, and he ſhall ſpeak unto them all that I ſhall command him.* 87, 88
XXIII. 11. *But it ſhall be when evening cometh on, he ſhall waſh himſelf with water: and when the Sun is down, he ſhall come into the camp again.* 217
2 Samuel.] *II.* 4. *And the men of Judah came, and there they anointed David King over the houſe of Judah,* &c. 38
XI. 2. *And it came to paſs in an evening-tide that David aroſe from off his bed, and walked upon the roof of the King's Houſe,* &c. 217, 218
1 King.] *XIX.* 16. *And Jehu the Son Nimſhi ſhalt thou anoint to be King over Iſrael: and Eliſha the Son of Shaphat of Abel Meholah ſhalt thou anoint,* &c. 31, 32
Job] *I.* 21. *And ſaid, Naked came I out of my Mothers Womb, and naked ſhall I return thither,* &c. 287
Pſalms] *II.* 7. with Act. *XIII.* 33 —*Thou art my Son this day have I begotten thee.* 285
XIX. 7. *The law of the Lord is perfect,* &c. 404

XXIV. 9.

Chap. Ver. Page.
XXIV. 9. *Lift up your heads, O ye Gates, even lift them up ye everlasting doors, and the King of glory shall come in.* 309
LI. 16. *For thou desirest not Sacrifice: else would I give it: thou delightest not in burnt-offering.* 28
LXXXIX. 30. to 37. *If his children forsake my law,* &c. 60
CX. 1: *The Lord said unto my Lord,* &c. 311
CXLVII. 19. *He sheweth his word unto Jacob, his statutes and his judgments unto Israel.* 407
Isaiah.] *VII.* 14. *Therefore the Lord himself shall give you a sign, Behold, a Virgin shall conceive,* &c. 70
IX. 1, 2, 3. *Nevertheless the dimness shall not be such as was in her vexation,* &c. 95, 96
XI. 10. *And in that day there shall be a root of Jesse,* &c. 261
LIII. 9. *And he made his grave,* &c. 260
LXI. 3. — *To preach good tidings unto the meek.* 104, & 112
Joel.] *II.* 28. — *I will pour out my spirit upon all flesh,* &c. 129
Micah.] *V.* 2. *But thou Bethlehem Ephratah,* &c. 66, 67
Haggai.] *II.* 8. *The silver is mine, and the gold is mine,* &c. 78
Ib. 9. *The glory of this latter house shall be greater than of the former,* &c. 83, 84
Zechariah.] *IX.* 9. *Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem,* &c. 203, 204
Malachi.] *III.* 1. *Behold, I will send my Messenger,* &c. 100

Chap. Ver. Page.
St. Matthew.] *I.* 23. *Behold, a Virgin ſhall be with Child, and ſhall bring forth a Son, and they ſhall call his name Emanuel,* &c. 7, 8
II. 5, 6. *And they ſaid unto him, In Bethlehem of Judæa: for thus it is written by the Prophet; And thou Bethlehem in the land of Judah,* &c. 66, 67
IV. 14, 15, 16. *That it might be fulfilled which was ſpoken by Eſaias the Prophet, ſaying, The land of Zabulon,* &c. 98, 99
XI. 4, 5. *Jeſus anſwered and ſaid unto them, Goe and ſhew John again thoſe things which ye do hear and ſee: The blind receive their ſight, and the lame walk,* &c. 106, 107
XII. 31. *Wherefore I ſay unto you, all manner of ſin and blaſphemy ſhall be forgiven unto men: but,* &c. 461, &c.
Ib. 32. *And whoſoever ſpeaketh a word againſt the Son of man, it ſhall be forgiven him: but,* &c. 461, & 463
Ib. 39, 40. *But he anſwered, and ſaid unto them, An evil and adulterous generation ſeeketh after a ſign,* &c. 293
Ib. 40. with Chap. *XXVII.* 63. *For as Jonas was three days and three nights in the whales belly: ſo ſhall the Son of man be three days and three nights in the heart of the earth.* 300
XXVII. 51. *And behold, the veil of the Temple was rent in twain,* &c. 333
Ib. 63. — *After three days I will riſe again.* Ibid.
St. Mark.] *VIII.* 11. *And the Phariſees came forth, and began to queſtion,* &c. 144

St. Luke

Chap. Ver. Page.
St. Luke *I.* 69. *And hath raiſed up an horn of Salvation for us in the houſe of his Servant David.* 16
II. 49. — *Wiſt ye not that I muſt be about my Fathers buſineſs?* 101
IX. 12. with Mat. *XIV.* 15. *And when the day began to wear away,* &c. 218
Ib. 28. with Mat. *XVII.* 1. — *About an eight days after,* &c. 303
XXII. 69, *Hereafter ſhall the Son of man,* &c. 337
XXIV. 13. *And behold, two of them went that ſame day to a village,* &c. 267
Ib. 33. *And they roſe up the ſame hour, and returned to Jeruſalem,* &c. Ibid.
St. John *I.* 17. *For the law was given by* Moſes *but grace and truth,* &c. 477
II. 11. *This beginning of miracles did Jeſus in* Cana *of Galilee,* &c. 125
III. 14. *And as Moſes lifted up the Serpent in the Wilderneſs: even,* &c. 209
X. 41. *And many reſorted unto him, and ſaid John did no miracle,* &c. 133
XI. 9. *Jeſus anſwered, are there not twelve hours in the day?* 216
Ib. 39. — *Lord, by this time he ſtinketh: for he hath been dead four days.* 299.
XV. 24. *If I had not done among them the works,* &c. 166
XVI. 8. *And when he is come, he will reprove the world of ſin,* &c. 140
XVII. 19. *And for their ſakes I ſanctifie,* &c. 236

Chap. Ver. Page.
XIX. 36. *For these things were done that the Scriptures should be fulfilled, A bone of him shall not*, &c. 232
XX. 19. *Then the same day at evening, being the first day of the Week*, &c. 267
Ib. 26. *And after eight days, again his Desciples were within*, &c. 303
Ib. 31. *But these are written, that ye might believe*, &c. 114
XXI. 14. *This is now the third time that Jesus shewed himself to his Disciples, after that he was risen from the dead*. 273
The Acts of the Apostles I. 3. *To whom also he shewed himself alive after his passion, by many infallible proofs*, &c. 317
II. 36. *Therefore let all the house of Israel know assuredly*, &c. 2, 3.
III. 1. *Now Peter and John went up together into the Temple, at the hour of Prayer*, &c. 220
Romans.] IV. 25. *Who was delivered for our offences, and was raised again for our justification*. 467
V. 10. *For if when we were enemies, we were reconciled*, &c. 459
VI. 14. *For sin shall not have dominion over you, for ye are not under the law, but under Grace* 455
X. 9. *That if thou shalt confess with thy mouth the Lord Jesus*, &c. 295
Galatians.] III. 21. *Is the law then against the promises of God? God forbid: for if there had been a law*, &c. 478
Ib. 23. *But before faith came we were kept under*

Chap. Ver. Page.
under the law, &c. 478
Ib. 24. *Wherefore the law was our School-Maſter to bring us unto Chriſt, that we might be juſtified by faith.* 478
Epheſians.] Ib. 14. *Which is the earneſt of our inheritance*, &c. 479
I. 19, 20. *And what is the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power*, &c. 297
II. 14, 15. *For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.*
Having aboliſhed in his fleſh the enmity, even the law of commandments, &c. 448
IV. 8. with Pſal. *LXVIII.* 18. *Wherefore he ſaith, when he aſcended*, &c. 308
Ib. 9. *Now that he aſcended, what is it but that he alſo deſcended*, &c. 287
Ib. 30. *And grieve not the holy Spirit of God whereby ye are ſealed*, &c. 471
1 Timothy.] *II.* 12. *But I ſuffer not a Woman to teach*, &c. 72, 73.
Ib. 15.—*She ſhall be ſaved in Child-bearing.* Ib.
III 16. *And without all controverſie, great is the myſtery of Godlineſs: God was manifeſt in the fleſh, juſtified in the Spirit*, &c. 139
Hebrews.] *III.* 5.—*a Teſtimony of thoſe things which were to be ſpoken after.* 478
VI. 20. *Whither the four-runner is for us entered, even Jeſus, made an High Prieſt*, &c. 332
VII. 19. *For the law made nothing perfect, but the bringing in of a better hope did*, &c. 450
VIII. 7. *For if that firſt covenant had been faultleſs,*

Chap. Ver. Page.
less, &c. 409
Hebrews.] *IX.* 6, 7, 8. *Now when these things were thus ordained, the Priests went always into the first Tabernacle, accomplishing the Service of God. But into the second*, &c. 451
Ib. 13. *For if the blood of Bulls, and of Goats, and the ashes of an heifer sprinkling*, &c. 437
Ib. 24. *For Christ is not entered into the holy places made with hands*, &c. 320
X. 29. *Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath troden under foot the Son of God, and hath counted the blood*, &c. 248
XI. 39, 40. *And these all having obtained a good report through faith received not the promise: God having provided some better thing for us that they*, &c. 400
XII. 24. *And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.* 466
XIII. 12. *Wherefore Jesus also, that he might Sanctifie the people with his own blood, suffered without the Gate.* 237, &c.
1 John.] *II.* 20. *But ye have an unction from the holy one, and ye know all things.* 40
III. 8. — *For this purpose the Son of God was manifested, that he might destroy*, &c. 141

THE END.